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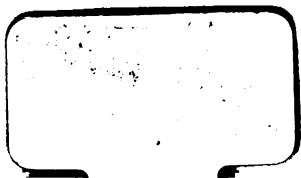
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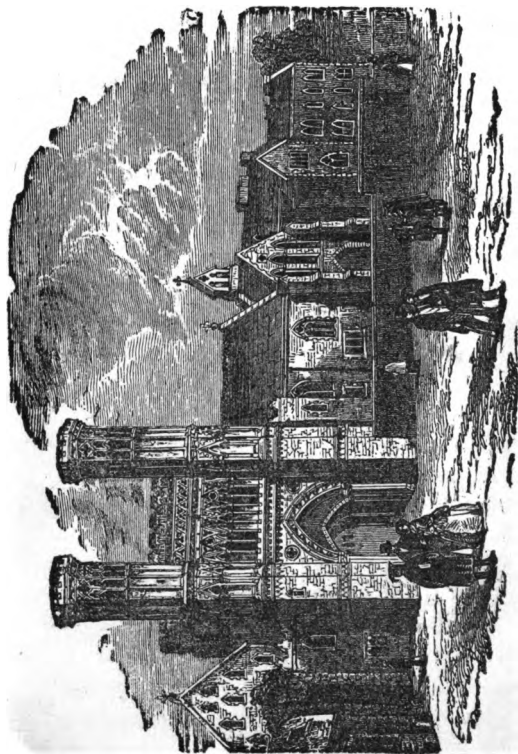
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ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY.

T H E

Missionary's Daily Text Book :

**WITH REFLECTIONS, BIOGRAPHICAL NOTICES,
PRAYERS, OR DEVOTIONAL POETRY,**

FOR EVERY DAY IN THE YEAR.

**WHEN THOU GOEST, IT SHALL LEAD THEE ;
WHEN THOU SLEEPEST, IT SHALL KEEP THEE ;
AND WHEN THOU AWAKEST, IT SHALL TALK WITH THEE.**
Prov. vi. 22.

Canterbury :

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TO THE
Students of St. Augustine's College,
LATE, PRESENT, AND FUTURE,
THIS VOLUME,
PREPARED PRIMARILY FOR THEIR USE,
IS
AFFECTIONATELY INSCRIBED.

P R E F A C E .

The common nature of man has been dignified through the assumption of the same flesh by the Son of God. The Christian ministry has been made excellent in glory, by reason of His having once exercised it. Everlasting honour has been put upon the work of Missions, by His having, voluntarily, become a Missionary to this lower world, "to seek and to save that which was lost."

The principal object of "The Missionary's Daily Text Book" is to bring prominently forward this Office of our blessed Saviour, with special practical application to the lives and labours, the trials and sufferings, of those who are now following Him in the same Godlike employment. Accordingly, Texts bearing on the Prophetical character of Christ are here collected. These are supplied from the inspired memoirs of His life, and from His discourses to the disciples, which may be regarded as His instructions to the future Missionaries of His Church. Other Texts, which illustrate His Prophetical Office, are furnished by the predictions of the Messiah, under this character, in the Old Testament.¹

1 See January to June, inclusive.

Those Scriptures which declare the incommunicable attributes of Divinity which are treasured up in Christ, and His supernatural power, are adduced, only so far as they bear upon the object in view. For the same reason, neither His Priestly nor His Regal Office is made here a distinct subject of meditation. These, are, indeed, the secret stay and hope of the Missionary for himself and for others, and, without them, the contemplation even of His most perfect Example would be fruitless. But bearing them duly and constantly in his mind, he derives ample instruction and comfort in tracing the blessed steps of Him, "Who went about doing good."

All other Missionaries are to be followed, as they follow Christ. And viewing them in this light, according to their resemblance to the Shepherd and Bishop of our souls, the devoted servant of Christ in distant lands will delight to hold communion with them, as having travelled the same road on which he himself has entered. Of this glorious company the great Apostle of the Gentiles must always be regarded the chief.² Other Apostolic men have also bequeathed to succeeding times their examples and their advice; and these valuable stores, together with the counsels of rulers of

the Church and holy men in all ages, have been here freely consulted and used.³

The Texts, it is suggested, may be made useful subjects of meditation at the beginning and end of the days for which they are selected, even independently of the matter which is printed between them : but it is hoped that the observations offered, and the experience of others related in the following pages, will also contribute, by God's blessing, to the profit and consolation of the Missionary in his daily work.

May the same Holy Spirit, Who was given without measure to the Divine Head of the Church, also vouchsafe to be to every one, who bears the honoured name of Missionary, an ever-present Spirit of wisdom, strength, and comfort !

“ And pray we that our only Lord
 Would please His Spirit to send
 On all that shall profess His Name,
 From hence to the world's end ! ”

H. B.

³ See October to December.

January 1.

CIRCUMCISION OF CHRIST.

God sent forth His Son, made of a woman, made under the law. Gal. iv. 4.

It was infinite love in God the Father to send His Son to preach to, and to die for, a fallen world. It was infinite condescension in God the Son to undertake this mission of mercy and salvation in His own Person. But the conditions on which He engaged in it excite my greatest wonder. Some might have thought, like Naaman, that He would come out, and stand, and strike His hand over the place, and recover the leper; that He would have accomplished our cure without trouble, and at least with perfect exemption from pain and sorrow to Himself. Not so: God is not thus arbitrary, nor regardless of His own justice. The Eternal Son of God submits not only to be made flesh, but to obey the whole law, however severe, and to suffer in fulfilling that obedience for our sakes.

Here is a new year's thought for me. Let me remember that, in order to the due discharge of my mission, I must submit cheerfully to all divinely appointed ordinances, and be content to suffer pain in doing so, if it be God's will. My outward troubles may begin early, as did those of my Divine Pattern: my inward conformity to Him must begin from my first entrance upon my work, in the mortification of my heart from all wordly and carnal lusts, so that in all things I may do His blessed will.

Grant me the true circumcision of the Spirit. Collect.

January 2.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle . . . of our profession, Christ Jesus. Heb. iii. 1.

To none does this voice speak with more direct power than to that sacred brotherhood, who have a share in the high vocation of a Missionary. Gladly and thankfully do I accept the exhortation of an elder brother in the same work. I delight in regarding CHRIST JESUS as the Divine Leader in whose steps I am called to follow, as the Divine Teacher whose lessons I have to learn and to impart. He is "the Apostle of my profession," my Pattern Missionary, whose perfect example is delineated in His Holy Word. There may I consider Him, the Shepherd and Bishop of souls, and trace His steps from the beginning to the end of His mission of love. In all His words and ways how supremely excellent ! And how much is there to consider and apply for my own guidance ! towards God, love, zeal, devotion, obedience ; in Himself purity, spotlessness of life, humility, self-denial, unwearied labours ; to His followers condescension, compassionate tenderness, faithful teaching ; to the unbelievers round Him, patience, care for their temporal wants, plainness of speech, meekness under injuries ; to the disciples of His choice, the Missionaries whom he trained to labour in His cause, the fulness and power of His instructions. Blessed Master ! grant me so to know Thee, as to love Thee ; so to love Thee, as to follow Thee ; so to follow Thee, as at the last to be with Thee where Thou art !

Looking unto Jesus. Heb. xii. 2.

January 3.

That the world may know that I love the Father, . . . even so I do. St. John xiv. 31.

Who shall declare the ineffable love which has existed among the Persons of the Blessed Trinity from everlasting? The Father loved the Son before the foundation of the world. And out of love to the Father the eternal Son endured to "become obedient unto death, even the death of the cross." I shall die, He says to His disciples, and that most willingly, from the love which I bear towards the Father; having of my own accord lived amongst those who were contrary to Me, that I might fulfil His will.

Our LORD JESUS CHRIST could not be accused of sin, for no guile was found in His mouth; but He endured death for us, offering Himself as the redemption price for the life of all, simply because he loved the Father who thirsted for the salvation of the world. Now it was the part of one who loved the Father, entirely to fulfil His good pleasure, and whatever had been considered necessary, not to disregard, but to endeavour to bring to effect. And what was that? He willed that His own Son, although of the same form with Himself, and distinguished by equality in all respects, should descend into such a depth of humiliation, as to become man for us, and not to be ashamed of death for the life of all. This did the Son, through love of the Father, and therefore says, The time is very short for speaking with you; for My passion is at hand. I shall suffer willingly, for on this account I came.—(See St. Cyr. Al.)

The cup which My Father hath given Me, shall I not drink it? St. John xviii. 11.

January 4.

He that sent Me is with Me : the Father hath not left Me alone ; for I do always those things that please Him. As He spake these words, many believed on Him. St. John viii. 29, 30.

Well does the Evangelist mark with admiration the effect of Christ's frequent adoption of an humble style of speech, designed for the advantage of His hearers, and usually productive of some great good. For when He could have spoken all things as God, with singular prudence He accommodated His language, and so induced many to believe on Him, and afterwards to cleave very closely to Him. So that it was no vain design on the part of the Saviour to address the crowds after the manner of a man, as He could do with perfect truth, being man as well as God.—(St. Cyr. Al.)

With what sweet and invisible power did those benign words fall upon all around, "I do always those things that please Him !" Ought I not, also, to be able to say : In this ministry which I exercise, there is nothing of my own, but I execute only that which God has enjoined me, His words they are which you hear from my mouth ; He alone directs me in this office, Who first called me to it. While with pure conscience I approve myself unto Him, the hand of God is over me to protect me, and under me to support me : were I left alone, I should fall, but God is on my side. What conversions to the faith, indeed, might I not expect, were I able to say, I do always those things which please Him !

All wondered at the gracious words which proceeded out of His mouth, St. Luke iv. 22.

January 5.

I came down from Heaven, not to do Mine own will, but the will of Him that sent Me. St. John vi. 38.

Pride is the chief of all diseases, because pride is the chief of all sins. From what cause does iniquity abound? From pride. Cure pride, and no iniquity will remain. In order therefore, that the cause of all diseases might be cured, that is, pride, the Son of God came down and was made humble. Why, O man, art thou proud? God was made humble on thy account. Thou wouldest, perchance, be ashamed to imitate an humble man, imitate then at least the humble God. The Son of God came in man's nature, and was made humble; thou art commanded, not to descend from human nature to that of a beast, but to be humble. He being God, was made man, do thou being man remember that thou art a man; all thy humility consists in knowing thyself. Thus, because God would teach humility, he said, "I came not to do Mine own will, but the will of Him that sent Me." For this is the commendation of humility; for pride does its own will, humility the will of God. And this explains what Christ had before said: "He that cometh to me, I will in no wise cast out." For, says He, I came humble, I came to teach humility, I came the example of humility: he that cometh to Me, is incorporated with Me; he that cometh to Me, who abideth in Me, becomes humble; because he doth not his own will, but that of God; and therefore he will not be cast out, for it was when he was proud, that he was cast out.—(St. Aug. in loc.)

Teach me to do Thy will; for Thou art my Gr
Ps. cxliii. 10.

January 6.

FEAST OF THE EPIPHANY.

SAMUEL JOHNSON, D.D., MISSIONARY OF S. P. G.

DIED 1772.

*I will give Thee for a light to the Gentiles, that Thou
mayest be My salvation unto the end of the earth.
Isaiah xlix. 6.*

Sun of Righteousness, to Thee,
Lo ! the nations bow the knee ;
And the realms of distant kings,
Own the healing of Thy wings.
Those whom death had overspread
With his dark and dreary shade,
Lift their eyes and from afar
Hail the light of Jacob's Star ;
Waiting till the promis'd ray
Turn their darkness into day.
See the beams intensely shed
Shine o'er Sion's favour'd head !
Never may they hence remove,
God of truth, and God of love !

MERRICK.

*Unto me, who am less than the least of all saints, is
this grace given, that I should preach among the Gentiles
the unsearchable riches of Christ. Eph. iii, 8.*

January 7.

I must work the works of Him that sent me, while it is day : the night cometh, when no man can work.
St. John ix. 4.

A light to lighten the Gentiles, nay, the light of the world, Jesus nevertheless spoke these words in the spirit of diligence which characterized all His ministry, and of that regard to the glory of His Father which he always manifested.

And how much "work" does one of His days include! After a Sabbath spent in preaching, and in works of mercy down upon the bodies of the sick of a whole city, who were brought in crowds round Him, He avails Himself of the night season, while they are asleep, for retirement and prayer. In the morning the disciples are in search of Him; after that, the multitude, longing for a continuance of His stay with them; but none of their arguments move Him, He cannot tarry, His work is urgent, His field of labour wide, His time short, His mission the uppermost thought of His heart. "Let us go into the next towns; I must preach the kingdom of God to other cities also; for therefore am I sent, therewith came I forth." His celestial rays, like those of the sun, took their circuit round the earth; they went forth out of Judea into all parts of the habitable world, and there was no corner of it, so remote, as to be beyond the reach of their penetrating and healing power.

What shall we do, that we might work the works of God? St. John vi. 28,

January 8.

SEVERINUS, APOSTLE OF AUSTRIA, 450-482.

Whose faith follow, considering the end of their conversation. Hebrews xiii. 7.

As the pain in his side continued, he summoned the brethren at midnight. After speaking of his bodily condition, he immediately proceeded to say, My dearest brethren in Christ, you know that when the blessed Jacob was about to depart out of the world, he ordered his sons to come to him, and bestowed on each his prophetic benediction, revealing the secrets of future mysteries. I do not venture to usurp such a privilege as this. One thing, however, which is suitable to my mean pretensions, I will not omit, and send you to the examples of your ancestors, whose faith follow, considering the end of their conversation. For Abraham, being called by the Lord, through faith obeyed; and "went out, not knowing whither he went." Imitate, then, the faith, imitate also the holiness of this blessed patriarch; despise earthly things, always seek a heavenly country. And I trust in the Lord, that eternal gain will be yours.—After this kind of edifying conversation, he received the sacrament of the communion, enjoining them not to weep, but to sing psalms. And when they delayed through confusion of grief, he himself chose the 150th Psalm; and at the singing of the last verse, to which we could scarcely respond for tears, he rested in the Lord. (Surius.)

I have waited for Thy salvation, O Lord. Gen. xlix. 18.

January 9.

For their sakes I sanctify Myself, that they also might be sanctified through the truth. St. John xvii. 19.

How should He be sanctified who in his own nature is infinitely holy? He took upon Him human nature, the Second Adam, the Man from heaven, and wrought the sanctification of His own flesh, that from Him and in Him the grace of sanctification might extend to all. As man, therefore, He sanctified Himself in the entire offering of Himself, a sacrifice to God for a sweet smelling savour : as man, also, he was sent from God. And thus, speaking of His own mission, He came to speak of that of His disciples, which must be after the pattern of His. They, therefore, being sent by Him, must needs also be entirely sanctified by the Father, who makes the Holy Ghost to dwell in them through the Son. For truly the disciples of the Saviour would never have been enlightened to such a degree, as to become the light of the whole world, unless they had been fortified in mind by the participation of the Spirit, and confirmed by Him for the fulfilment of so extraordinary a commission, and led by the Spirit's influences to the pure knowledge of the Divine Scripture, and the holy doctrines of the Church. Hence our blessed Lord commanded them to wait for the promise of the Father, i. e. for the Holy Spirit, that they might be sanctified through the truth, because the Spirit is truth. So would they be enabled to accomplish with vigour the course of their mission.—(See St. Cyr. Al.)

Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. Exod. xxviii. 36.

January 10.

They found Him not. St. Luke ii. 45.

Blessed and most holy JESUS, fountain of grace and comfort, treasure of wisdom and spiritual emanations, be pleased to abide with me for ever by the inhabitation of Thy interior assistances and refreshments ; and give me a corresponding love, acceptable and unstained purity, care and watchfulness over my ways, that I may never, by provoking Thee to anger, cause Thee to remove Thy dwelling, or draw a cloud before Thy holy face, but if Thou art pleased upon a design of charity or trial to cover my eyes, that I may not behold the bright rays of Thy favour, nor be refreshed with spiritual comforts ; let Thy love support my spirit by ways insensible, and in all my needs give me such a portion as may be instrumental and incentive to the performance of my duty ; and in all accidents let me continue to seek Thee by prayers and humiliation, and frequent desires, and the strictness of a holy life ; that I may follow Thy holy example, pursue thy footsteps, be supported by Thy strength, guided by Thy hand, enlightened by Thy favour, and may at last after a persevering holiness and an unwearied industry, dwell with Thee in the regions of light and eternal glory, where there shall be no fears of parting from the habitations of felicity, and the union and fruition of Thy presence, O blessed and most holy Jesus. Amen.—(Bishop Taylor.)

After three days they found Him in the temple.
St. Luke ii. 46,

January 11.

My meat is to do the will of Him that sent Me, and to finish His work. St. John iv. 34.

No sooner is JESUS entered into the house of Martha and Mary, than He falls to preaching : He stays not so much as till His meat be ready, but, while His bodily repast was in hand, provides spiritual food for His hosts. It was His meat and drink to do the will of His Father : He fed more upon His own diet, than He could possibly upon theirs : His best cheer was to see them spiritually fed. How should we, whom He hath called to this sacred function, “be instant in season and out of season.” We are, by His sacred ordination, the lights of the world. No sooner is the candle lighted, than it gives that light which it hath, and never intermits till it be done. (Bishop Hall.)

I thank Thee, O Lord, for Thy great love, which made Thee sustain such manifold labours, that Thou, the Saviour of the world, thirsting for the salvation of souls, didst pass whole nights in prayer, wast wearied with journeyings, didst go from one region to another, from city to city, from village to village, from house to house ; grant, I pray Thee, that the love of Thee may make me ever ready and zealous to every good work, that I be not slothful in Thy service. Make me to seek with ardent desire, and to promote, as far as possible, the salvation of all men ; and grant that I may be zealous for Thine honour, and be wholly spent in promoting Thy glory, and the advancement of Thy kingdom. Amen.—(See Reflections on the Life of Christ.)

Not My will, but Thine, be done. St. Luke xxii, 42.

January 12.

Though He were a Son, yet learned He obedience.
Heb. v. 8.

As a Son by nature, He needed not to be brought by a preparatory course of discipline into participation of the Father's holiness; but He engaged voluntarily to exhibit in its fullest measure all obedience to the Father: and this He did for our sakes, setting the pattern in His own case of submission even to death. It is fitting that by various troubles and at length by death itself I should be trained in the school of Divine obedience after the example of Christ: nay, in my case more than His, for I am not willing like Him, but rebellious and obstinate, except He brings me under the yoke.

O Lord and blessed Saviour Jesus, by whose obedience many became righteous, Thou camest into the world for many great and holy purposes, concerning our salvation, and hast given us a great precedent of obedience, which that thou mightest preserve to Thy heavenly Father, Thou didst neglect Thy life, and becamest obedient, even to the death of the cross. O let me imitate so blessed an example, and by the merits of Thy obedience let me obtain the grace of humility and abnegation of all my own desires in the clearest renunciation of my will; that I may will and refuse in conformity to Thy sacred laws and holy purposes; that I may do all Thy will cheerfully, choosingly, humbly, confidently, and continually: and Thy will may be done upon me with much mercy and fatherly dispensation of Thy Providence. Amen.—(Bishop Taylor.)

Even Christ pleased not Himself. Rom. xv. 3.

January 13.

The zeal of Thine house hath eaten Me up. Ps. lxi. 9.

Let every Christian be eaten up with zeal for the house of God of which he is a member. For thine own house is not more to thee than that in which thou hast eternal salvation. If therefore in thine own house thou art busy, that nothing be amiss therein, oughtest thou to suffer it, as far as in thee lies, if thou shouldest perceive anything amiss in the House of God, wherein salvation and rest without end are set before thee? Forbid whom you can, restrain whom you can, alarm whom you can, attract whom you can, but in any wise be not quiescent. Do whatever you can, according to the character you bear; and then you fulfil the saying, "The zeal of Thine house hath eaten me up." But if you are cold, indolent, having regard to yourself alone, and, as though in an independent spirit, saying in your heart, why should I care about the sins of other people, my own soul is enough for me to take care of, and to preserve in a right state before God, alas! comes not into your mind the case of that servant who hid the talent, and was unwilling to put it out at interest? Listen, then, my brethren, to me, and bestir yourselves. As God gives you the means of access, as He opens the door for His word; be unwilling to slacken in winning souls to Christ, for ye have been won by Christ.—(St. Aug. in Joan. ii.)

Wist ye not that I must not be about My Father's business? St. Luke ii. 49.

January 14.

BISHOP BERKELEY, OF CLOYNE, DIED 1753.

*Behold, we have forsaken all, and followed Thee ;
what shall we have therefor ?* St. Matt. xix. 27.

Although at the height of fortune and renown, the most distinguished in a society of distinguished men, Dr. Berkeley offered to resign his rich and honourable preferment, the Deanery of Derry, worth £1,100 a-year, employing for this purpose as much influence and solicitation, as commen men do for their most-prized objects, and to devote the remainder of his life to the education of the children of the wild natives of America, on a maintenance of £100 a-year.

The same heroic spirit appears in his Sermon before the S. P. G., of which the following is an extract :—
“ Let us therefore banish all such conceits as may seem to justify our indolence, as may reason us out of all courage and vigour in the race that is set before us : let us not, I say, slacken our own hands, nor enfeeble our own knees, by preconceived fancies and suppositions, considering that as the success of all enterprises in great measure depends on the spirit of the undertakers, so nothing is more apt to raise a spirit than hope ; nor to depress it than despondency. We ought therefore to shake off every vain fear in our spiritual warfare. The number, the presumption, and the abilities of those who take counsel against the Lord and against His Anointed, should not dishearten, but rather excite and encourage us to stand in the gap.”—(Life of Berkeley.)

*Manifold more in this present time, and in the world
to come life everlasting.* St. Luke xviii. 30.

January 15.

And yet I am not alone, because the Father is with Me.
St. John xvi. 32.

[] Christ was not alone, for He was God of God, and without division of substance. But He said this also as a man, to teach us when trial, or persecution, or any thing of that kind comes upon us, and brings us into manifest peril, on account of our religion, we are not to despair of escape through it, although even none of the brethren who are of our sentiments come to our assistance, as far as lies in their power, or tender the expression of their good will, which indeed is almost tantamount to sharing the danger. For although they should flee through the prevalence of cowardice, yet it is well to remember, that not on that account will God be wanting to us. For He alone will be sufficient to save him who cleaves to Him. And we are not alone, although no one is visibly present, when we have Almighty God our succourer and defender, who fortifies us with His most gracious help, according to that of the Psalmist, Lord, with Thy favourable kindness wilt Thou defend us, as with a shield. And this I say, not as though I thought it a great thing to save the life of one's body, when one might sacrifice it gloriously, in the ranks of those who risk their lives in the service of God; but in order that we may believe, that although there are none who will do this with us, yet we need not despair. For we are not alone, because God is with us. (St. Cyr. Al.)

At my first answer no man stood with me, but all men forsook me: notwithstanding the Lord stood with me, and strengthened me. 2 Tim. iv. 16, 17.

January 16.

HONORATUS, MISSIONARY IN GAUL, 400.

ROBERT NELSON DIED, 1715.

It is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. Rom. xiv. 11.

“Most gracious God, who though Thy infinite goodness hast been pleased to offer salvation to all mankind, and to receive all humble supplicants as objects of Thy mercy; blessed be Thy Holy Name for that glorious light, which dispersed itself through the dark regions of this world: Adored be Thy infinite mercy, which in Thy distinguishing providence brought the joyful sound to the land of my nativity. O may we always value such an inestimable benefit, by walking as children of the light, and by compassionating the miseries of those who still sit in darkness! To this end, I humbly beseech Thee to prosper the undertakings of that Society which is established for Propagating the Gospel in Foreign Parts; make the members thereof zealous and diligent in that good work; give them wisdom to discern the best and most proper means of promoting it, courage and resolution to pursue it; and by unity and affection in their consultations, and by Thy blessing upon their endeavours, the happiness to effect it; through Jesus Christ our Lord and Saviour. Amen.”
(Companion for the Festivals and Fasts. The Epiphany.)

That all people of the earth may know Thy Name, to fear Thee, as do Thy people Israel. 1 Kings viii. 43.

January 17.

What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? Ps. viii. 4.

I fear some will think that I have painted the qualifications and labours of the Missionary in colours by no means alluring; and will ask, "What motives can induce a sober man to engage in such a warfare, or what principles support him under it?"—And what motives influenced Thy Incarnation, O Son of God—influenced Thee to be a "servant, yea, a worm and no man, a man of sorrows and acquainted with grief?" What principles sustained thee, O Jesus, in the garden of Gethsemane, and on the accursed tree, when Thou didst tread the wine-press alone, and of the people there was none with Thee?—Those motives, those principles, shall influence and sustain thee, thou Missionary Man of God. The love of Christ, which passeth knowledge, shall constrain thee. The Cross, thy tree of life, thy hope, thy rejoicing, thy glory, shall kindle up in thy soul all the mind of Christ, and sustain thee with all the power of God. Thou canst do, canst suffer, canst conquer all things through Christ, which strengtheneth thee. If, in thee, the measure of His sufferings be filled up, in Him shall thy joys be full. He shall feed thee with hidden manna, which the world knoweth not; and, in thy heart, will He make rivers of living water to spring up and overflow. If thou suffer with Him, thou shall also reign with Him.—(Rev. Melville Horne.)

As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. i. 5.

January 18.

Now is My soul troubled. St. John xii. 27.

Let no man marvel that in this case the soul of Christ was much troubled. There was presented before His eyes in that fearful hour, on the one side, God's heavy indignation and wrath towards mankind as yet unappeased, death as yet in full strength, hell as yet never mastered by any that came within the confines and bounds thereof, finally Himself flesh and blood left alone to enter into conflict with all these; on the other side, a world to be saved by one, a pacification of wrath through the dignity of that sacrifice which should be offered, a conquest over death, and an utter disappointment of all the forces of infernal powers.

What could such apprehensions breed but (as their nature is) inexplicable passions of mind, desires abhorring what they embrace, and embracing what they abhor? In which agony how should the tongue go about to express what the soul endured? To what purpose should words serve, when nature hath more to declare than groans and strong cries, more than streams of bloody sweats, more than His doubled and tripled prayers can express, Who thrice putting forth His hand to receive that cup, thrice pulleth it back again, and as often even with tears of blood craveth, "If it be possible, O Father; or if not, even what Thine own good pleasure is," for whose sake the passion that hath in it a bitter and a bloody conflict even with wrath and death and hell is most welcome.—(Hooker.)

We that are in this tabernacle do groan, being burdened. 2 Cor. v. 4.

January 19.

What shall I say ? Father, save Me from this hour : but for this cause came I unto this hour. St. John xii. 27

Consider death in itself, and nature teacheth Christ to shun it ; consider death as a means to procure the salvation of the world, and mercy worketh in Christ all willingness of mind towards it. In these two desires there can be no repugnant opposition. Neither is this desire (of nature) opposite to the will of God. To the end we might thereby obtain life, the Son of Man endureth willingly those grievous pains, which simply not to have shunned had been against nature, and by consequent against God.

We are therefore taught by His example, that the presence of dolorous and dreadful objects even in minds most perfect, may as clouds overcast all sensible joy ; that no assurance touching future victories can make present conflicts so sweet and easy but nature will shun and shrink from them, nature will desire ease and deliverance from oppressive burdens ; that the contrary determination of God is oftentimes against the effect of this desire, yet not against the affection itself, because it is naturally in us ; that in such case our prayers cannot serve us as means to obtain the thing we desire ; that notwithstanding, thus to propose our desires which cannot take such effect as we specify, shall procure us His heavenly grace, even as this very prayer of Christ obtained Angels to be sent Him as comforters in His agony.—(Hooker.)

O My Father, if it be possible, let this cup pass from Me : nevertheless, not as I will, but as Thou wilt. St. Matt. xxvi. 39.

January 20.

I speak to the world those things which I have heard of Him. St. John viii. 26.

As in another place "The Son can do nothing of Himself, but what He seeth the Father do;" so here, again, "Those things which I have heard of Him I speak to the world." As it is impossible for God to lie, so it is impossible for either of the Three Persons of the Godhead to act otherwise than in perfect union. But in this dispensation, all is in subordination, as with Him who is the Apostle of the Father; and therefore He resolves all into "the will of the Father which sent Him."

As God, He was incapable of any addition to His knowledge; but, as man, He increased in wisdom. And what He "heard" of the Father, in answer, as I may humbly suppose, to His prayers, He did not hide in His heart, but spake openly to the world. "The only begotten Son which is in the bosom of the Father, He hath declared Him." How vast was the daily circuit of this Sun of Righteousness! "It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again." He "came forth as a bridegroom out of His chamber," His secret place of retirement and devotion, and then openly before the world "rejoiced, as a giant, to run His course," to give the light of the knowledge of the glory of God, and to scatter mercies and blessings wherever He went. Would that I so received and so reflected the light of God's truth, as it was in Jesus!

I do nothing of Myself; but as My Father hath Me, I speak these things. St. John viii. 28.

January 21.

This is of a truth That Prophet that should come into the world. St. John vi. 14.

It is evident that Jesus of Nazareth was the most perfect Prophet, the Prince and Lord of all the prophets, doctors, and pastors, which either preceded or followed him. For He hath revealed unto us the most perfect will of God, both in His precepts and His promises. He hath delivered the same, after the most perfect manner, with the greatest authority; not like Moses and the prophets, saying, "Thus saith the Lord;" but, "I say unto you;" not like the interpreters of Moses, "He taught them as one having authority, and not as the scribes;" with the greatest perspicuity, not as those before Him, under types and shadows, but plainly and clearly, from whence both He, and His doctrine, is frequently called Light; with the greatest universality, as preaching that Gospel, which is to unite all the nations of the earth into one Church, that there might be one Shepherd and one flock. Whatsoever then that Prophet, the Messiah, was to teach, that Jesus taught; and whatsoever works he was to do, these Jesus did.—(Bishop Pearson.)

He came on a commission of mercy, as the Prince of Peace, from heaven down to earth, from honour down to dishonour, from glory to indignity, from adoration to contempt, from a crown to a cross, from life to death, to save the souls of men.—(Rev. B. Woodd.)

Let this mind be in you, which was also in Christ Jesus. Phil. ii. 5.

January 22.

I seek not Mine own glory. St. John viii. 50.

These words were spoken to the infuriated Jews, after a manner usual with Him who when He was reviled, reviled not again. He perseveres in His inherent goodness ; nor is He drawn in the least out of the path of duty, leaving us an example, that we should never render railing for railing, but overcome evil with good.

But the words further express the spirit in which He had come down on His self-imposed mission of love amongst those who were His bitter enemies. I am come, says He, with no design of seeking glory from you, nay, not even desirous of honour or renown. For when I was in the form of God, I humbled Myself, and became a man like yourselves. And if I, for your sakes, did not disdain to take upon Myself the form of a servant, when I might have remained on an equality with God the Father, in the enjoyment of those things which surpass thought and speech, how should it be supposed that I wish to seek glory from such a course, rather than to undergo voluntary ignominy for the advantage of others ?—(St. Cyr. Al.)

Shame upon that Missionary, who leaves the land of his birth in a spirit and with a design of self-glorification ! Lord, grant me an humble heart, and lowly ends ; and make me content to be regarded of no account, committing myself unto Him that judgeth righteously. “ There is One that seeketh and judgeth.”

He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in him. St. John vii. 18.

January 23.

See St. Matt. xxi. 1-16.

Onward, toward the holy city,
Jesus all in silence rode
To the Temple where the Presence
Of the Lord of Hosts abode ;
As a Saviour
Coming in the Name of God.

Poor men's praises round Him rising
Answer made to priestly pride :
Rich men listless gazed upon Him,
Children in the Temple cried
To the Saviour
Coming in the Name of God.

Onward, messengers of Jesus,
Toward the heavenly city lead :
Through the great world's pausing tumult
Still in lowly triumph speed :
Like the Saviour
Coming in the Name of God.

Pride will thwart, and wealth turn from you,
Humble hearts your way attend,
Children's prayers and praises greet you
Now and at your journey's end.
Onward, heralds of the Saviour
Coming in the Name of God.

I. H. U.

A partaker of the glory that shall be revealed.
1 Pet. v. 1.

January 24.

**WILLIAM WAKE, D.D., ARCHBISHOP OF CANTERBURY,
DIED, 1737.**

The glory which Thou gavest Me I have given them.
St. John xvii. 22.

Like his Royal Master, George I., Archbishop Wake, supported the interests of the mission in Tranquebar "with unexampled liberality, affection, and zeal." The following is a specimen of one of his letters to the Missionaries. "Your praise it will be to have laboured in the vineyard which yourselves have planted; to have declared the Name of Christ where it was not known before; and, through much peril and difficulty, to have converted to the faith those among whom ye afterwards fulfilled your ministry. Your province, therefore, brethren, your office, I place before all dignities in the Church. And when that day shall arrive, when the chief Shepherd shall give to every man according to his work, a greater reward shall be adjudged to you. Admitted into the glorious society of the Prophets, Evangelists, and Apostles, ye, with them, shall shine, like the sun among the lesser stars, in the kingdom of your Father, for ever. O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to His faith by your preaching; happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium, Well done, good and faithful servants, enter ye into the joy of your Lord."

We pray always for you, that our God would count you worthy of this calling. 2 Thess. i. 11.

January 25.

CONVERSION OF ST. PAUL, APOSTLE OF THE GENTILES.

That we may present every man perfect in Christ Jesus. Col. i. 28.

Do you see how his soul reaches over the whole world? He had a longing desire to present every man; and, as far as lay in his power, he did present all. For as though he himself had begotten the whole world, he was so anxious, so active, so diligent to bring all into the kingdom of God, by tender attentions, by exhortations, by promises, by prayers, by intreaties, by expulsion of evil spirits, by his personal visits, by letters, by conversation, by deeds, raising the fallen either himself or by means of his assistant disciples, establishing those who stood, lifting up those who lay on the ground, healing the contrite, animating the sluggish by gentle exhortations, speaking sternly to those enemies of the faith, like some general, or excellent physician, carrying about his instruments with him, and while acting both on the offensive and defensive, tending carefully those who are sick, sustaining all characters in his own person throughout the army.

Since then God has so magnified our race, that He has made one man the cause of such great good, let us also study to be like him. Nor let us think it impossible: since such as his body, his mind, his sustenance were, such are ours: but his purpose was admirable, and his devotion splendid, and this made him what he was. If you give your mind, and prepare yourself for the work, there is no reason why you should not receive the like gifts of grace.—(St. Chrys. in Laud. Pauli.)

The grace of God which was with me. 1 Cor. xv. 10.

January 26.

I have kept My Father's commandments, and abide in His love. St. John xv. 10.

The mystery of the Incarnation lies at the foundation of these words, in which the Son of God propounds Himself as the type of filial obedience. The will of God that the whole race of man should be saved, which was absolutely known to the only-begotten Son, was viewed in the light of a command to Him, when once He had undertaken to become Incarnate for our salvation. And this command He kept in all its parts, in a spirit of filial love of the highest order, free from the admixture of any inferior principle. This gained Him (as a man) Paternal love unfathomable in return, and honours unbounded. To measure these is as impossible as to measure the perfections of the Deity. But He Himself sets me the pattern for my imitation and encouragement. What then are His words?

Abide in My love, bestow all care and diligence that ye may be found worthy of the like love with Me that I have with God My Father. I have constantly done His will; and am therefore constantly beloved by Him. If ye too keep My commandments, ye shall in the same manner abide in My love. Ye shall have no excuse for idleness here, for your labour shall not want its reward. My Father highly exalted Me, and hath given Me a Name, which is above every name: for I am declared to be the Lord of all. And I too have exalted you to be the Sons of God, to a share in My Kingdom.—(See St. Cyr. Al.)

Stablish Thy word unto Thy servant, who is devoted to Thy fear. Ps. cxix. 38.

January 27.

Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. St. John xi. 41.

He who magnified the law, and made it honourable, was especially careful to fulfil all the particulars of His "duty towards God," among which it is enjoined us "to give Him thanks." And, living as He did so entirely for others, those thanks were rendered to God for the benefits which others received. When the mighty work was performed by Him for the sustenance of their bodies, He gave thanks; when the dead was to be raised, He gave thanks; when the mysteries of the Gospel were revealed unto babes, He rejoiced in spirit, and gave thanks to His Father; when He was instituting the life-giving Sacrament for all ages, He gave thanks.

That for which we give thanks to God is shewn to come from God. A thankful heart is always a pious heart. It is a good and pleasant thing to be thankful. "Oh that men would praise the Lord for His goodness, and declare the wonders that He doeth for the children of men!" Is my heart always ready for this, so comfortable and so wholesome a duty? The stream of gratitude for the blessings which others enjoy through my ministry, will often carry off a stagnant pool of desponding and distrustful thoughts, and refresh my spirit for new labours in the service of my God. Surely I ought to "thank Christ Jesus my Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry."

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. v. 18.

February 1.

He went out into a mountain to pray, and continued all night in prayer to God. St. Luke vi. 12.

Retirement secures me from what would be too much of this world's din. Thus I get leisure for building up myself in a recollected consciousness of God; without which, we are liable to pass away our term of life, we know not how. Very important it is to discern the golden opportunities, which God gives us for this purpose, as well as the precious moments of day or night, when He is specially nigh to us. Meditation is sweet to me at all times, but particularly in the night season.—(Bengel.)

Night devotions in all probability have been very early in the world, and God seems to have given men an item of them, by His appearing so often to them in the night. Before day, Abraham rose to sacrifice his son. In the night it was, that Jacob wrestled with God, and received the blessing. In the night it was, that God led the children of Israel out of Egypt. Samuel cried unto the Lord all night. Judith rose up in the night, and performed her devotions; and who knows not what the mighty David says of himself, that he “washed his couch in tears at night?”—(Horneck.)

In the 1st chap. of St. Mark (v. 32-35) I have, as it were, “the evening and the morning” of the Lord’s first day. I see how He began the day in communion with God; then how He closed it, with deeds of mercy, in communion with man.—(Rev. J. Ford.)

My voice shalt Thou hear, in the morning, O Lord.
Ps. v. 3.

February 2. .

PURIFICATION OF THE BLESSED VIRGIN MARY.

The Desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts. Hag. ii. 7.

How glorious did the temple now seem, that the Owner was within the walls of it ! now was the hour and Guest come, in regard whereof the second temple should surpass the first. This was His house, built for Him, dedicated to Him : there had He dwelt long in His spiritual presence, in His typical. Now the body of the shadows is come, and presents Himself where He had been ever represented. Jerusalem is now every where. There is no church, no Christian heart, which is not a temple of the living God : there is no temple of God wherein Christ is not presented to His Father. Look upon Him, O God, in whom Thou art well pleased, and in Him and for Him be well pleased with us.

Under the Gospel we are all first-born, all heirs, every soul is to be holy unto the Lord ; we are a royal generation, a holy priesthood. Nothing can become us but holiness. O God, to whom we are devoted, serve Thyself of us, glorify Thyself by us, till we shall by Thee be glorified with Thee.—(Bishop Hall.)

Wide open from that hour

The temple-gates are set,

And still the saints rejoicing there,

The Holy Child have met.

(Christian Year.)

Behold, the tabernacle of God is with men, and He will dwell with them. Rev. xxi. 3.

February 3.

**ANSCHAR, MISSIONARY TO THE DANES AND SWEDES,
APOSTLE OF THE NORTH, 823-864.**

*I have opened my mouth unto the Lord, and I cannot
go back. Judges xi. 35.*

The most distinguished traits in the character of Anschar were his unwearying patience, his winning love, and his stedfastness of faith, when dangers and hindrances opposed him. When another monk, who wished to join him as a companion in his missionary labours, asked him if he remained stedfast to his purpose, he replied : " When I was asked if I would go amongst the heathen for the Name of God, to preach the gospel, I dared not shrink from such a call. Yea, with all my strength, I desire to go thither, and no man will make me waver in this purpose." On his way to his mission, the merchant ship in which he sailed was captured by pirates, and every thing was lost. Many of his companions wished to return ; but he declared that " what should befall him was in the hand of God ; but he was resolved not to return, until he found out whether it was the will of God that the Gospel should then be preached there."—He experienced many remarkable answers to prayer. When this became known, many sick people came from a distance to be cured by his prayers. But he rejected the fame of a worker of miracles, saying, " If I were worthy, I would ask one miracle of my God, that He would make of me by His grace a holy man."—(Neander.)

I am Thine, save me. Ps. cxix. 94.

February 4.

BISHOP WHITE, OF PENNSYLVANIA, AND BISHOP
PROVOOST, OF NEW YORK, CONSECRATED AT LAMBETH,
1787.

*When they had fasted and prayed, and laid their
hands on them, they sent them away. Acts xiii. 3.*

Thus, at last, did England grant to the daughter Church this great and necessary boon. For almost two whole centuries, had she, by evil counsels, been persuaded to withhold it, until, as it would seem, the fierce struggle of the war of independence, and the loss of these great colonies, chastised her long neglect, and by a new and utterly unlooked-for issue, led her to discharge this claim of right. Awful, doubtless, was the hour to these two when the holy office was conferred upon them, when, at the hands of him, whom Bishop White, full of affectionate respect for his mother Church, calls this "great and good Archbishop," they were set apart to bear into the western wilderness the likeness and the office of the first apostles. Solemn must have been their landing on the 7th of April, the afternoon of Easter Sunday (1787), upon the shores of their own land, as the especial witnesses of that resurrection of which "the holy Church throughout all the world" was on that day keeping glad remembrance;—the especial stewards of those mysteries which she was on that day dispensing unto all her faithful children.—(Wilberforce's *American Church*, p. 222.)

*All that see them shall acknowledge them, that they
are the seed which the Lord hath blessed. Is. lxi. 9.*

February 5.

BISHOP CORRIE, OF MADRAS, DIED, 1837.

He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.
Acts xi. 24.

“ Since I have been on the point of departing from England, every objection to the undertaking has been removed from my mind. My heart is set on the work of the Lord in India, and I would not draw back, as far as I know myself, to be made Archbishop of Canterbury. I have taken leave of my dear friends, most likely for ever in this world. I would dedicate every faculty of my soul and body to my Redeeming God.” Five years after this, Mr. Corrie writes from Cawnpore, thus: “ It is true, that the pain of separation from relatives, and dear, dear Britain, can be known only to those who have endured it; but truly an hundred-fold recompence attends it. No one can understand the pangs I endured, at times, between the time when first the idea of carrying the gospel to heathen lands took possession of my mind, and the period of my leaving England. Yet dear as all the places, persons, and privileges enjoyed at home still are, I would not return on any consideration I am at present acquainted with. Here the light of the glow-worm even is splendid, so gross is the surrounding darkness; and every stone put into moral order is so much rescued from chaos.”—(Life of Bishop Corrie.)

This is the generation of them that seek Him, that seek thy face, O Jacob. Ps. xxiv. 6.

February 6.

AMANDUS, MISSIONARY TO FLANDERS, 626-675.

His spirit was stirred in him, when he saw the city wholly given to idolatry. Acts xvii. 16.

It is related of Amandus, that in the progress through several dioceses which he made for the love of souls, he heard of a certain village near the river Scheldt, called Ghent. The inhabitants of this city had become so thoroughly ensnared by the craft of the devil, that they forsook God, and worshipped stocks and trees, and vain idols. For, on account of the ferocity of the race, or the sterility of the soil, all the priests had withdrawn from preaching there, and no one dared to proclaim the Name of the Lord in that place. On hearing of this, the holy man, with more compassion for their errors, than fears for the safety of his own life, went thither with undaunted spirit. For scarcely could one adequately describe, how great were the injuries which he suffered there for the Name of Christ, and how frequently he was beaten by the inhabitants of the place. But accounting all this as nothing, he did not cease to preach the word of the Lord, remembering St. John xv. 13. His companions too, who in a spirit of brotherly love had followed him, returned to their own houses in consequence of the scarcity of food and barrenness of the place, and left him alone. He however continued preaching with good success, and maintained himself by the labour of his own hands.—(Surius.)

Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. 2 Cor. ii. 14.

February 7.

Looking up to heaven. St. Mark vii. 34.

While the finger of our Saviour was on the tongue, in the ear, of the patient, His eye was in heaven. Never man had so much cause to look up to heaven as He ; there was His home ; there was His throne. He only was "from heaven, heavenly." Each of us hath a good mind homeward, though we meet with better sights abroad ; how much more so when our home is so glorious, above the region of our peregrination ! But Thou, O Saviour, hadst not only Thy dwelling there, but Thy seat of majesty : there the greatest angels adored Thee ; it is a wonder that Thine eye could be ever anywhere but there.

What doth Thine eye in this, but teach ours where to be fixed ? Every good gift, and every perfect gift, cometh down from above ; how can we look off from that place whence we receive all good ? Thou didst not teach us to say, O infinite God who art everywhere ; but, O our Father which art in heaven ; there let us look up to Thee. O let not our eyes, our hearts, grovel upon this earth, but let us fasten them above the hills, whence cometh our salvation ; thence let us acknowledge all the good we receive, thence let us expect all the good we want.—(Bishop Hall.)

Mine eyes are ever toward the Lord. Ps. xxv. 15.

February 8.

He sighed. St. Mark vii. 34.

Why did our Saviour sigh? Surely not for need: the least motion of a thought was in Him impetratory: how could He choose but be heard by His Father, who was One with the Father? Not for any fear of distrust, but partly for compassion, partly for example; for compassion of those manifold infirmities into which sin had plunged mankind, a pitiful instance whereof was here presented unto Him; for example, to fetch sighs from us for the miseries of others, sighs of sorrow for them, sighs of desire for their redress. This is not the first time that our Saviour spent sighs, yea tears, upon human distresses. We are not bone of His bone, and flesh of His flesh, if we so feel not the smart of our brethren, that the fire of our passion break forth into the smoke of sighs. "Who is weak, and I am not weak? Who is offended, and I burn not?" (Bishop Hall.)

But further, in our endeavours to do good, we may well look up to heaven and sigh; not so much grieving at the objects of misery, which we desire to relieve, as sighing under a deep sense of *our* misery, unworthiness, and imperfection in the discharge of our duties. One sigh will express this prayer; "When we have done all, we are unprofitable servants: pardon, Lord, the iniquity of our holy things!"—(Rev. J. Ford.)

Who can have compassion . . . for that he himself also is compassed with infirmity. Heb. v. 2,

February 9.

CLAUDIUS BUCHANAN, D.D. OF QUEEN'S COLLEGE,
CAMBRIDGE, VICE-PROVOST OF THE COLLEGE OF FORT-
WILLIAM IN BENGAL, DIED, 1815.

He was zealous for his God. Numb. xxv. 13.

During the twelve years of his abode in India,
“his spirit was stirred in him,”

While he beheld millions of his fellow-subjects,
As sheep without a shepherd,
and perishing for lack of knowledge.

To excite the attention of the British nation
to this sad spectacle,
he devoted his time, his talents, and a
large portion of his income.

By his valuable publications,
He pleaded the cause of neglected India,
nor pleaded in vain :

Britain was roused to a sense of her duty,
and sent forth labourers to the harvest.

Though gentle and unassuming,
he was bold and intrepid in this work of faith
and labour of love ;

and exhibited mental vigour to the last,
amidst great bodily debility and severe affliction.

In lowliness of mind, he renounced all dependance upon
the excellencies which others saw and admired in him,
and looked for eternal salvation through the
obedience unto death of Christ.

(From Monumental Inscription.)

*Unto every one of us is given grace according to the
measure of the gift of Christ. Eph. iv. 7.*

February 10.

As Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples.
St. Mark ii. 15.

I do not find where Jesus was ever bidden to any table, and refused. Not for the pleasure of the dishes; what was that to Him, who began His work in a whole Lent of days? but for the benefit of so winning a conversation. If He sat with sinners, He converted them; if with converts, He confirmed and instructed them; if with the poor, He fed them; if with the rich in substance, He made them richer in grace.—(Bishop Hall.)

Thus can even a feast be made the occasion of leading those into the kingdom of God, who are now far from it. Here I see Jesus holding kind and familiar intercourse with people of the humblest rank. Hereby they came in contact with virtues, that win the heart; namely, with undefiled innocence, gracious goodness, and benevolent earnestness to help others in the right way. Let me study to imitate Christ in all this.—(Bengel.) Let me examine, when I mix with the world, if it is for the good of men, and the glory of God, if it is His work I am going to do? I find it was so with my Master. If He manifested Himself in a village of Jewry, it was to do the work of His Father; if at a marriage, it was to show His power, and command authority to His doctrine; if at the house of a publican, it was to save a child of Abraham; if at Jerusalem on the feast day, it was to purge the temple.—(Massillon.)

I Paul myself beseech you by the meekness and gentleness of Christ. 2 Cor. x. 1.

February 11.

We have no more but five loaves and two fishes. St. Luke ix. 13.

A poor provision for the family of the Lord of the whole earth! Five loaves, and those barley; two fishes, and those little ones. I never find that Christ entertained any guests but twice, and that was only with loaves and fishes. But his domestical fare, how simple, how homely is it! Are we the disciples of Him that took up with the loaves and fishes? It is for all, that would be Christ's followers, to lead the life of faith. Nothing is more easy than to trust God when our barns and coffers are full. But when we have nothing, when we know not how or whence to get anything, then to depend upon an invisible bounty, this is a true and noble act of faith. To cast away our own, that we may immediately live upon divine providence, I know no warrant. But when the necessity is of God's making, we see our refuge: and happy are we, if our confidence can fly to it, and rest in it. Those that depend upon God, and busy themselves in His work, shall not want a due purveyance in the very desert. We see the birds of the air provided for by Him. How much more will that God, who is infinite in mercy and power, take order for the livelihood of those that attend Him, where, besides propriety, there is a rational and willing service! —(Bishop Hall.)

Give us day by day our daily bread. St. Luke xi. 3.

February 12.

He that saith he abideth in Him ought himself also so to walk, even as He walked. 1 St. John ii. 6.

Having mentioned Him, the Great Missionary from heaven to a lost world, the Exemplar of all subordinate Missionaries, let me recal His spirit and practice to your remembrance. After the labours of His toilsome days, it was His practice to retire into solitude, where, to adopt the language of an English Poet,

“Cold mountains and the midnight air
Witnessed the fervour of His prayer.”

It is testified of Him, that He spent whole nights in watchful supplication and intercession. Had He a miracle of grace to perform—He lifted up His eyes to heaven in prayer ; and feeling assured confidence in His Heavenly Father's compliance with His request, could add, “Father, I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me always.” Did He contemplate the general result of His Ministry—it led His soul to renewed communion with His Heavenly Father : “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Was He in distress—in the language of filial confidence and perfect submission, He had recourse to prayer : “Father, if it be possible.” Was He persecuted even unto death—He prayed for His murderers : “Father forgive them.” Thus, every thing that occurred in the experience of the Divine Mediator, led to intercourse with His Heavenly Father. May it be so with you !—(Instructions to Missionaries, by Rev. T. T. Biddulph.)

Leaving us an example, that ye should follow His steps. 1 St. Peter ii. 21.

February 13.

CHRISTIAN FREDERICK SCHWARTZ DIED AT TANJORE, 1798.

Whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost. St. Mark xiii. 11.

“ It is a sweet comfort to my heart, that I am enabled to say, It is Thou, O my God, who hast conducted me to these parts ; I have not run hither of my own accord, but would rather have declined the call, if Thy unseen hand had not retained me. O therefore help, and bestow upon me all necessary wisdom, grace, and strength, for this office ! My gracious God has already manifested many proofs of His paternal love towards me. But that you may know and adore the Name of the LORD with me, I shall mention some particulars. Concerning the language of this country, I frequently thought during the voyage, Behold, at Halle I learned Tamul three months, and I made but little progress. How much time will be required to learn that language, even though it be only so much as to be able to express myself intelligibly ! But God has graciously removed this difficulty, which appeared to me so great ; for after we had once preached, it became more and more easy. Soon after the commencement of the new year, I began a catechetical hour in the Tamul, or Malabar School, with the youngest lambs ; thus I learned to stammer with them. At the same time, I made almost daily excursions, and spoke with Christians and heathens, though, as may be easily conceived, poorly and falteringly. However, God helped me on from day to day.”—(Life of Schwartz, vol. i. 85.)

I will be with thy mouth. Exod. iv. 12.

February 14.

FIRST BISHOP OF AUSTRALIA CONSECRATED AT LAMBETH.

*O house of Aaron, trust in the Lord : He is their help
and their shield. Ps. cxv. 10.*

“ During the course of my travels, extending in one year over more than 3000 miles, I have experienced no alarm nor danger, nor so much as the apprehension of any. Although continually travelling through the most lonely and unfrequented parts, by day, and sleeping by night in the remotest stations, exposed to every outrage, had there been the slightest disposition to commit acts of violence, being also perfectly unprotected, except on two or three occasions for a very short time by the attendance of a single mounted policeman, I never met with the slightest molestation, threat, or rudeness ; but experienced in all places, and on the part of all persons, from the highest to the lowest, the most perfect attention, civility, kindness, hospitality, and respect.”

Worthy treatment this of a Bishop who in no less Christian spirit had already given up one fourth of his yearly income for their spiritual welfare, and proposed to surrender another fourth in the same cause with such words as these : “ If an example of self-denial for holy purposes be required, who can be so proper, or so peculiarly called as I, to go before the people of this country in the true and right way ? ”

As for me, I have willingly offered all these things.
1 Chron. xxix. 17.

February 15.

**SIGFRID, MISSIONARY FROM ENGLAND TO NORWAY,
APOSTLE OF SWEDEN, 1019. DR. BRAY DIED, 1730.**

The memory of the just is blessed. Prov. x. 7.

From every well-wisher to society and friend of true religion, is a debt of obligation due to the memory, benefactions, and example of Dr. Bray. (Memoir.) He was one of the best benefactors that the Episcopal Church in America ever had : he prepared a scheme for supplying Colonial Clergy with Books, by which before his death 39 Libraries were established in North America : he established similar Libraries in England, Wales, and the Isle of Man : he induced many clergy to go out to Maryland and elsewhere : having consented to proceed as Commissary to Maryland, he refused large preferments at home, lived meanwhile at his own expence, bore all the charges of his outfit and passage, defraying part of them by the sale of the scanty personal property which remained at his disposal, and resorting to his credit for the future liquidation of the rest : he was the chief instrument in founding the Society for Promoting Christian Knowledge : he was the main spring in obtaining the Charter for the Society for the Propagation of the Gospel in Foreign Parts : after exhausting his private means, he received gifts from his friends and others, who were anxious to repair his losses, but he applied nearly the whole sum to the cause of the Church in Maryland.

The righteous shall be in everlasting remembrance.
Ps. cxii. 6.

February 16.

He looked round about on them which sat about Him, and said, Behold My mother and My brethren ! St. Mark iii. 34.

Justly, O Lord, dost Thou require us to forsake our nearest friends and relations in this world for Thy sake and the Gospel's, when we see Thee renouncing Thine own relations (according to the flesh) for our sakes ; that Thou mightest receive us into the same degree of nearness to Thyself with them, by our being doers of the will of Thy Father, Who is in heaven. It is the honour of Levi that, when he was about the employment of the Lord, He was so zealous in it, that he forgot all civil relations, " and said unto his father, and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children." And so our Saviour was so zealous in the work in hand, that He would not own His mother and kindred, who would have taken Him off from preaching. The claims of parents are not here disallowed. We are only taught that spiritual ties bind faster, and are more sacred than mere carnal ones. To make and begin a society, love is more effectual than nature. When the love of God had brought in even Paul the persecutor, that was neither of kin in blood or manners to be one of the society of disciples, St. Peter calls him "brother" as lovingly as any of the rest. May the same spirit of Divine love rule in me ! (See Bishop Hall.)

All ye are brethren. St. Matt. xxiii. 8.

February 17.

The Son of man came not to be ministered unto, but to minister. St. Matt. xx. 28.

Tenderness to others, if it be not founded upon, is at least inseparable from, an absence of all selfish feeling. Though on seeing that the multitudes who flocked around Him had nothing to eat, Our Lord had compassion on them and worked a miracle in their behalf, yet He listened so little to the demands of His own nature in a similar situation, that He talked with the woman of Samaria with as much energy and patience as if He had not been previously wearied with His journey, and in want of the refreshment which the Apostles were gone to seek.

The same absence of selfishness appears in His conduct to the apostles who were witnesses of His passion. In spite of repeated warnings, He three times came and found them sleeping. Of such an apparent want of sympathy at such a time, He spoke in the gentlest terms of surprise, rather than of rebuke. "What, could ye not watch with Me one hour?" When this expression fell from our Lord, He was "in an agony." Such was the extremity of His mental suffering, that the powers of His body were scarcely sufficient to bear up against it. Let me be ashamed of my peevishness and irritation of manner, and learn of Him who even at such an hour did not forget to be gracious. (Bishop C. R. Sumner.)

Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.

February 18.

The Son of man is not come to destroy men's lives, but to save them. St. Luke ix. 56.

O Saviour, what do we seek for any precedent but Thine, whose Name we challenge! Thou camest to Thine own, Thine own received Thee not. Didst Thou call for fire from heaven upon them? Didst Thou not rather send down water from Thy compassionate eyes, and weep for them by whom Thou must bleed? Then are our actions and intentions praiseworthy, and warrantable, when they accord with Thine.

O Saviour, when we look into those sacred acts of Thine, we find many a life which Thou preservedst from perishing, some that had perished, by Thee recalled; never any by Thee destroyed. To man, how ever favourable and indulgent wert Thou! So repelled as Thou wert, so reviled, so persecuted, sold, betrayed, apprehended, arraigned, condemned, crucified; yet what one man didst Thou strike dead for these heinous indignities? Yea, when one of Thine enemies lost but an ear, Thou gavest that ear to him who came to take life from Thee. How can we then enough love and praise Thy mercy, O Thou Preserver of men! How should we imitate Thy saving and beneficent disposition towards mankind! as knowing, the more we can help to save, the nearer we come to Thee that camest to save all.—(Bishop Hall.)

That I might by all means save some. 1 Cor. ix. 22.

February 19.

As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. St. Luke iv. 16.

In all particulars He conformed to the established rules of the synagogue; and the same attention He paid to all the circumstantial rites of the passover in their prescribed order. In all the evangelists you cannot find, that when He came there, He differed the least tittle from the custom and order that was constantly used by the church at that solemnity. Nay, they that are versed in the Jews' records, and see their customs there, may show you how He followed the rubrics and ritual of that passover from point to point. His manner of sitting at the table, His beginning the meal with a cup of wine, His ending it with a cup of blessing, His using bread and wine, His concluding with a psalm; and indeed His whole demeanour at the meal, compared with the Jews' rubric and custom for the solemnity, does clearly speak that He kept close communion with the whole church in that great symbol of communion. He that was to be the paschal Lamb Himself, and to fulfil what the typical ordinance signified, would not, might not, confound or cross the constant received order of that solemnity.—(Lightfoot's Works, vi. p. 221.)

If any man seem to be contentious, we have no such custom, neither the churches of God. 1 Cor. xi. 16.

February 20.

The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay His head. St. Matt. viii. 20.

Who can now complain of want, when he hears his Lord and Saviour but thus provided for? He could have brought down with Him a celestial house, and have pitched it here below, too glorious for human eyes to have looked upon it; He could have commanded all the precious things that lie shrouded in the bowels of the earth, to have made up a majestical palace for Him, to the dazzling of the eyes of all beholders; He could have taken up the stateliest court that any earthly monarch possessed, for His peculiar habitation; but His straitness was spiritual, and heavenly; and He that owned all would have nothing, that He might sanctify want unto us, and that He might teach us, by His blessed example, to sit down contented with anything, with nothing.—(Bishop Hall.)

Can I, without reservation, say, Master, I will follow Thee whithersoever Thou goest?—We must bid all things stand aside, and tell them that they have no interest at all in us, when we are in pursuit of so great a good; the love of which will soon reconcile us to the hardest duties, and endear to us the most self-denying courses. It will alter the countenance of sufferings, and make all the troubles of this life cast a kinder aspect on us.—(Bishop Patrick.)

Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Tim. ii. 3.

February 21.

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.
St. Luke xxii. 32.

“And no better duties can wee perform to this noble voiage now in hand than earnestly to commend it to the Lord. Men may furnish it, but God must blesse it, and praier must procure that blessing.—Remember the end of this voiage is the destruction of the deucl's kingdome, and propagation of the Gospell. Are not these ends worthy of thy praiers? Remember thy brethren, who have ingaged their persons and aduentured their liues to lay the first foundation and doe now live in want of many comforts and pleasures which thou at home enioiest. Are not these men's souls worthy of thy praiers? If thou canst doe nothing else, send up thy praiers to heaven for them.—Goe forward therefore (to Lord de La Warre) in the strength of the Lord, and make mention of His righteousnesse only. Looke not at the gaine and aduancement of thy house, that may follow and fall upon thee; but looke at those high and better ends that concerne the kingdom of God. Remember thou art a generall of English men, nay, a generall of Christian men; therefore principally looke to religion. You goe to commend it to the heathen; then practise it yourselues; make the Name of Christ honourable, not hatefull unto them.”—(Sermon preached before Lord De la Warre, Governor of Virginia, by W. Crashaw, B.D., Feb. 21, 1609.)

Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation.
Phil. ii. 15.

February 22.

***In those days He did eat nothing.* St. Luke iv. 2.**

The design of the Holy Ghost being to expose Jesus to the temptation, He arms Himself with fasting, and prayer, and baptism, and the Holy Spirit, against the day of battle; He continues in the wilderness forty days and forty nights, without meat or drink, attending to the immediate addresses and colloquies with God; not suffering the interruption of meals, but representing His own and the necessities of all mankind with such affections and instances of spirit, love, and wisdom, as might express the excellency of His Person, and promote the work of our redemption; His conversation being in this interval but a resemblance of angelical perfection, and His fasts,—not an instrument of mortification, for He needed none, but an opportunity of prayer.

It may concern the prudence of religion to snatch at this occasion of duty, so far as the instance is imitable; prayer being an antidote against the poison (of temptation), and fasting a convenient disposition to intense, actual, and undisturbed prayer. And we may remember also, that we have been baptized and consigned with the Spirit of God, and then we put on Christ, and entering into battle put on the whole armour of righteousness; and therefore we may, by observing our strength, gather also our duty and greatest obligation to fight manfully, that we may triumph gloriously.—(Bishop Taylor.)

***This kind can come forth by nothing, but by prayer and fasting.* St. Mark ix. 29.**

February 23.

**BARTHOLOMEW ZIEGENBALG, MISSIONARY FROM HALLE
TO TRANQUEBAR, DIED, 1719.**

Redeeming the time. Eph. v. 16.

From early dawn until 10 at night every hour had its appropriate occupation. After Morning Prayer, Ziegenbalg explained the Catechism from 6 to 7. From 7 to 8 he employed himself with his Tamul vocabulary. From 8 to 12 he studied Tamul with his native assistants. At 12 he dined, having the Bible read to him during his repast. From 1 to 2 he retired to rest. From 2 to 3 he catechized the young ; and then again studied Tamul till 5. From 5 to 6 he was occupied with the Germans in devotional exercises. From 6 to 7 all persons in the service of the mission met together to confer about the duties, encouragements, and difficulties of the day ; and to consider how to shape their course for the morrow by anything that had occurred, or was to be expected. A Native then read to him out of some Tamul Book, in the colloquial language, till 8. The work read at this hour he had repeated to him, until he became thoroughly master of every word and sentence. One or two authors were read over a hundred times. By this means his ear became familiar with the native pronunciation of the language. From 8 to 9 he supped ; after which he entered into a short examination with the children and himself about the occurrences of the day, and then concluded with singing and prayer.—(Hough's Christianity in India.)

*Whatsoever thy hand findeth to do, do it with thy
night.* Ecc. ix. 10.

February 24.

FEAST OF ST. MATTHIAS, APOSTLE AND MARTYR.

I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds ; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them : and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.
Jer. xxiii. 3, 4.

All praise to Thee, who didst command
The Twelve Thy word to preach,
And willing flocks from every land,
Collect, baptize, and teach.
By them Thy Church's fabrick fair
We hail securely framed ;
Thy holy rites establish'd there,
And there Thy truth proclaim'd.
And still as they to other lands
By Thee commission'd went,
On other heads they laid their hands,
And on Thy mission sent.
Transmitted then from age to age,
In one unbroken line,
Ours is each sacramental pledge
Of grace and strength divine.
Lord, give us faithful hearts to keep
Thy own appointed fold,
And with the shepherds of Thy sheep,
Secure communion hold.

(BISHOP MANT.)

The Head over all things to the Church, which is His body. Eph. i. 22, 23.

February 25.

He shall spare the poor and needy, and shall save the souls of the needy. Ps. lxxii. 13.

The great object which brought our Lord into the world did not so entirely occupy and engross His thoughts, as to make Him insensible to the temporal wants and earthly sufferings of men ; did not lead Him to neglect their bodily diseases, or think lightly of their sorrows. Few of the miracles which attested His Divinity were anything else than acts of mercy. He went about doing good. He refused to satisfy His own hunger in the wilderness by the exercise of a miraculous power ; but when He was surrounded by a multitude, who if He had sent them away fasting would have fainted by the way, He had compassion on them, and supplied their wants. When He saw the poor widow at Nain, whose only son, the remaining stay of her life and hopes, was carried out to burial, He pitied her ; and, restoring the young man to life, He delivered Him to his mother. Again ; when Lazarus was dead, and He was an eye witness of the sorrow of the sisters, Martha and Mary ; though he knew within Himself how short a space of time would turn that sorrow into joy, when they should receive their brother raised again from the tomb ; yet when He saw Mary weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled : nay He even wept Himself, in sympathy with their affliction. (Archbishop Sumner.)

I am the good Shepherd. St. John x. 11.

February 26.

Learn of Me; for I am meek and lowly in heart. St. Matt. xi. 29.

Reflect on our Saviour's lowly and humble deportment, while He was in the world. He considered those eminent perfections which shone in His blessed soul, as not His own, but the gifts of God; and, therefore, assumed nothing to Himself for them, but, with the profoundest humility, He renounced all pretences to them. Hence, He refused that ordinary compellation of "Good Master," when addressed to His human nature, by one, who, it seems, was ignorant of His Divinity. He never made use of His miraculous power, for vanity or ostentation. He would not gratify the curiosity of the Jews with a sign from heaven; nor would He follow the advice of His kindred, who would have had all His great works performed in the eyes of the world, for the purpose of gaining Him the greater fame. But, when His charity had prompted Him to the relief of the miserable, His humility made him, many times, enjoin the concealment of the miracle, and when the design for which He came into the world required the publication of His mighty works, He ascribed the honour of all to His Father, telling them, that of Himself He was able to do nothing.

O that the holy life of the blessed Jesus, may be always in my thoughts, and before mine eyes, till I receive a deep sense and impression of those excellent graces which shone so eminently in Him!—(Scougal.)

He that is least among you all, the same shall be great. St. Luke ix. 48.

February 27.

Notwithstanding, lest we should offend them. St. Matt. xvii. 27.

On this occasion He might have pleaded exemption from the payment of the atonement money, on the ground of His being the Son of God, and having come not in need of atonement, but to give His life a ransom for many. But this was replete with inscrutable doctrine, which even His disciples could not understand as yet; therefore, under a private protest to His most intimate disciple, He complied immediately, lest He should become an occasion of evil, by a refusal of which the true grounds would be unknown, and therefore appear as not doing honour to the Temple and the Law, especially as the payment of the tribute being voluntary, it would only be refused by irreligious persons. As therefore Christ submitted to circumcision, though He needed not mortification; and to baptism in Jordan, though He needed no washing; so now does He pay the token of redemption, though He came to release all from sin.—(Rev. I. Williams.)

O glorious Master of peace and charity, who though indeed the King of kings and Lord of lords, yet wert pleased to decline the claim of Thy privilege, and rather do a miracle than not prevent a scandal; make me, not only for fear but conscience, perform my duty to the public magistrate; and learn to waive even my own right, for love of peace and good example to others.—(Austin's Meditations.)

He shall not strive, nor cry; neither shall any man hear His voice in the streets. St. Matt. xii. 19.

February 28.

ROMANUS AND LUPICINUS, MISSIONARIES TO JURA, 450 &c.

—EDWARD BICKERSTETH, SEC. C.M.S., DIED, 1850.

There remaineth yet very much land to be possessed.
Josh. xiii. 1.

The victories that have been won have been far short of the triumphs yet to be gained. As population is everywhere on the increase, the heathen millions are increasing, and are probably now far more numerous than when the gospel was first proclaimed. The nations that are afar off, that have not heard of Messiah's glory, are vast and extended. It is still true that the Turkish empire in Europe, as in Asia and Africa; that North and Central Africa, Egypt, Arabia, Persia, Bokhara, Cabul, and Affghanistan; as to their dominant religion, are Mohammedan. Most of Siberia, Tartary, Hindostan, and Australasia, and nearly the whole of the vast empires of China, Borneo, and countless Asiatic Islands, are still Pagan. Vast regions in North America and Mexico, and in South America, are yet Papal or Pagan. Three fourths of the human race in the nineteenth century after the birth of Christ are yet unevangelized; six hundred or seven hundred millions know not that only "Name under heaven given among men, whereby we must be saved," and it may be doubted if there yet be, on the average, an European Missionary to each million of the heathen. (Jubilee Sermon for C. M. S. by Rev. E. Bickersteth.)

The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest. St. Matt. ix. 37, 38.

March 1.

SWIDBERT, MISSIONARY FROM ENGLAND TO NORTHERN GERMANY, 690-713.

The people sought Him, and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. St. Luke iv. 42, 43.

The character given of Swidbert by Bede is that he was modest in manner, and gentle in heart, qualities which ought to be found in every Missionary. He left his monastery in Northumberland, in company with Willibrord and other devoted men, to preach the gospel in Friesland; and on the urgent request of the brethren and converts in that country, he consented to be their Bishop, and was consecrated in England for this purpose. His zealous heart, however, soon urged him to leave the more settled parts, and to penetrate further among the surrounding heathen, particularly the Boructuarians, in the Duchy of Berg, a very unsettled part of the country, where, notwithstanding, he converted to the faith a considerable number. Thus was he endued with the true spirit of a Missionary, not boasting of other men's labours, but after the faith of his first converts was increased, pressing forward to preach the Gospel in the regions beyond them. 2 Cor. x. 15.

This spirit of constant aggression upon the kingdom of darkness, whether it appear in an Apostle, or in a Bishop of a wild district of Germany, is the genuine spirit of Christ. May it be active in me also!

That I may open my mouth boldly, to make known the mystery of the Gospel. Eph. vi. 19.

March 2.

JOHN WESLEY, FELLOW OF LINCOLN COLLEGE, OXFORD,
MISSIONARY OF THE S. P. G. IN GEORGIA, DIED, 1791.

What then ? Phil. i. 18.

The celebrated John Wesley remained only two years in America, but no one ever exhibited more zeal or greater devotion to his duties. His reply to a scoffer, who taunted him with the Quixotism of his project, and the madness of leaving a good provision for life and the prospect of preferment, for the purpose of converting savages in America, was firm and decided. "Sir," he said, "if the Bible be not true, I am as very a fool and madman as you can conceive ; but if it be of God, I am sober-minded. For He has declared there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." He was indefatigable in his ministrations ; and as there were scattered settlements of French, Italians, and Germans within his Mission, he officiated to those several congregations in their own tongue. No soldier of Christ was ever more ready to endure hardness than John Wesley, for he frequently slept on the ground, sometimes waded through swamps, or swam over rivers, and then travelled till his clothes were dry. Who shall say what might have been the happy results, had such a man stood stedfastly by that Church which he had proved himself so well able to serve ?—(See Report of S.P.G. 1851.)

Notwithstanding, every way, whether in pretence, or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice. Phil. i. 18.

March 3.

He took him, and healed him, and let him go. St. Luke xiv. 4.

Christ never delayed an act of mercy. There is not a single instance recorded of His sending away applicants for relief, because they troubled Him. When the dropsical man was brought to Him while He was entertained in the house of one of the Pharisees, many reasons seemed to concur to induce Him to defer the miracle. A plan had been arranged for entrapping Him, in which His host had probably joined. It was the Sabbath, and umbrage had been taken shortly before at a cure which our Lord had performed on that day. A delay of a few hours, till those persons had withdrawn, whose presence was dangerous, or till the season of holy rest, for which they professed so much jealousy, had passed, would apparently have been of little consequence to the object of our Lord's compassion, whose disorder was probably of long standing, and who would probably have thankfully accepted any hope of relief. But Christ was not to be deterred from His purpose of mercy by reasoning, which would have been of sufficient weight to have prevailed with one who was less intent on going about to do good. Regardless of the consequences to Himself, where the life or comfort of another was concerned, He took him, and healed him, and let him go—(Bishop C. R. Sumner.)

As we have opportunity, let us do good unto all men. Gal. vi. 10.

March 4.

ABDOOL MESSEEH, MISSIONARY AT AGRA, CONVERTED FROM MOHAMMEDANISM BY REV. H. MARTYN, DIED, 1827.

So much the more went there a fame abroad of Him : and great multitudes came together to hear, and to be healed by Him of their infirmities. St. Luke v. 15.

Abdool was very diligent in attending to the bodies as well as the souls of the natives at Agra ; and his success in the practice of physic was so great, that the inhabitants called him the Hugeem. He gives Mr. Corrie the following description of his exertions and success :—" After your departure, I fell dangerously ill ; but my Lord Jesus Christ Himself delivered me : and GOD has brought this advantage out of the necessity that I was under of using medicine, that now I administer it to the people of the city. I give medicine and food at my own charge to the poor, and have collected nearly 50 books on medicine. From the time I commenced this plan, 300 people, by the favour of God, have received help in different diseases. God often, by this means, makes some of this city, who were enemies, to become friends. Many of the poor of the city come, and, taking occasion from their bodily complaints, I try to heal their souls ; and three or four poor sick creatures, whom I had brought into the Kuttrah, went out of the world depending on Jesus Christ. May the Holy Spirit so shed down His grace, that, as many attend for bodily healing, they may assemble for spiritual healing !" — (Hough's Christianity in India.)

The people resort unto Him again ; and, as He was wont, He taught them again. St. Mark x. 1.

March 5.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? St. Luke xv. 4.

Thy bounty, O Saviour, did not affect the praise of fixedness, but motion : one while I find Thee at Jerusalem, then at Capernaum ; soon after, in the utmost verge of Galilee ; never but doing good. Once we are sure Thou camest to the utmost point of the bounds of Galilee ; as not ever confined to the heart of Jewry, Thou wouldest sometimes bless the outer skirts with Thy presence.

No angle is too obscure for the Gospel of Christ : " The land of Zebulun, and the land of Nephtali, by the way of the sea beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light." The sun is not scornful, but looks with the same face upon every plot of earth. God's word is, like Himself, no acceptor of persons : the wild Kern, the rude Scythian, the savage Indian, are alike to it. The good Shepherd walks the wilderness to seek one sheep strayed from many. If there be but one Syrophenician soul to be gained to the Church, Christ goes to the coasts of Tyre and Sidon to fetch her. Why are we weary to do good, when our Saviour underwent this perpetual toil in healing bodies and winning souls ? There is no life happy but that which is spent in a continual drudging for edification.—(Bishop Hall.)

Who went about doing good, Acts x. 38.

March 6.

**FRIDOLIN, MISSIONARY FROM SCOTLAND OR IRELAND TO
THE ALLEMANNI AND BLACK FOREST, 500.**

He shall not judge after the sight of His eyes. Is.
xi. 3.

The tenderness of Christ was not so much manifested on the occasions which call forth sympathy in general, as on those by which the sensibility of the greater part of mankind is rarely excited : perhaps for the sake of affording a lesson to men. It was the leper, whose very presence was shunned, as a source of defilement and reproach, whom He selected on account of his hopeless condition as a fit subject for the exercise of His almighty power. It was with the publicans and sinners, with whom others thought it disgraceful to hold any intercourse, that He freely associated, because they were the persons who most required to be benefited by communion with Him. To the good, even among men, it is no ordinary trial to be called upon in the course of their duty to associate with individuals of profligate character. But how much more acutely must our Saviour have felt on such occasions, Whose nature must have instinctively revolted from impurity of every kind, and Whose own character was exposed to suspicion, because He did not think it beneath Him to call to repentance even the worst of men. (Bishop C. R. Sumner.)

A bruised reed shall He not break, and the smoking flax shall He not quench. Is. xlii. 3.

March 7.

THOMAS WILSON, D.D., BISHOP OF Sodor and Man,
DIED, 1755.

Neither pray I for these alone, but for them also which shall believe on Me through their word. St. John xvii. 20.

On this Thy efficacious prayer, O Jesus, I depend for success in this my undertaking and ministry.—To this prayer we all owe our faith and conversion.—In a grateful sense of which, I beseech Thee, O Lord, to make me an instrument of propagating Thy Gospel, and of converting others, and of fulfilling Thy Father's will, who would have all men to be saved, and to come to the knowledge of the truth.

Teach me, O Lord, by Thy Spirit, Thy word, and Thy example, how I ought to teach others :—And, by Thy preventing grace, prepare them for instruction ;—give them a great concern and fear for themselves, that feeling their own misery, they may seek for help, and thankfully accept it, when offered to them.

On Thy Almighty grace, O God, I rely for success in all my labours and ministry, and for a zeal both prudent and fervent to promote Thy glory, the interests of Thy kingdom, and the good of souls, for Jesus Christ's sake. Amen.—(A Missionary's Prayer, by Bishop Wilson.)

Lord, it is nothing with Thee to help, whether with many, or with them that have no power : help us, O Lord our God ; for we rest on Thee, and in Thy Name we go against this multitude. O Lord, Thou art our God ; let not man prevail against Thee. 2 Chron. xiv. 11.

March 8.

FELIX THE BURGUNDIAN, BISHOP OF THE EAST ANGLES,
A.D. 654.—SOCIETY FOR PROMOTING CHRISTIAN KNOW-
LEDGE FOUNDED A.D. 1698.

The Son of Man is come to seek and to save that which was lost. St. Luke xix. 10.

The sick man is glad to send far for the physician ; here the Divine Physician comes to seek patients, and Himself calls at their door for work. His eyes were always open to find out objects of compassion ; nor was it ever in vain, for wheresoever He walked, there was some Zacchæus to be won. Nor did the slander of being a friend to publicans deter Him from addressing him with words of kindness and sympathy.—(Bishop Hall.)

To those who might be disposed to cavil, the only answer He made was that it was accordant with the spirit of His mission. "The Son of man is come to seek and to save that which was lost." Why are conversions so rare in my missionary labours and travels? Would they not be more frequent if I were always on the watch for souls to win them to Christ? If I engaged in conversation with any who shewed the least disposition to communicate with me, however unpromising their case might at first appear? If I met them, as it were, half way? If I adopted a generous and kindly manner towards them? Of Felix who went over to East Anglia at the request of King Sigbert to convert his idolatrous subjects to the Christian faith, it is related that the suavity of his manners contributed very largely to their rapid and almost universal acceptance of Christianity.

Draw me, we will run after Thee. Cant. i. 4.

March 9.

With many such parables spake He the word unto them, as they were able to hear it. St. Mark iv. 33.

Throughout our Lord's personal intercourse with His disciples, much reserve was maintained on topics which they afterwards understood fully, and in proportion as by reason of use their senses were exercised to discern both good and evil, larger communications were made to them respecting the divine purposes. "These things," said He, "have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." The same reasons which would urge the necessity of gradually discovering the scheme of the new dispensation to the constant attendants on our Lord's ministry, will apply with still greater force to the case of His occasional hearers.

All this suggests to preachers, on the highest authority, the necessity of dividing the word with judgment, so as to give to every one his portion in due season. Truths unseasonable are like showers in harvest. Should this be styled policy by some, and thought to have too much of worldly wisdom in it to accord with the simplicity of men who depend on the teaching of the Spirit, rather than on the foolishness of human devices for the efficiency of their labours, let it be remembered that it was the policy of Christ, and has the warrant of the highest sanction for its lawfulness.—(Bishop C. R. Sumner.)

A word spoken in due season, how good is it ! Prov. xv. 23.

March 10.

Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. St. Matt. v. 17.

Our Lord anticipates objections, and obviates prejudices ; for the mode pursued by founders of a new system, or religion, commonly is at once to decry what has been done or said before them, and to build again *de novo*. This arises from the over-liking we bear to our own system and interests ; but our Lord's whole work was one of humility.

How gracious, for instance, were His dealings with the Baptist ! He suffered him first to preach the Gospel ; and when He Himself preached it, He used none other than the Baptist's tone and words ; nor would He open His blessed mouth at all in preaching, till the Baptist was silenced, by being put in prison. And as He condescended to follow in the steps of the Baptist in preaching repentance, so in His Sermon on the Mount He takes His key from Moses, blending with the illustration of His own humility the truth so important to the ministers of religion, that they ought never rudely or needlessly to shock the feelings and prejudices of their people.—(Rev. J. Ford.)

After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. St. Mark i. 14.

March 11.

He laid His hands on every one of them, and healed them. St. Luke iv. 40.

He might have healed them with a word; but He laid on His hands: He might have laid His hands on some, while He healed all; but He laid His hands on every one of them. Memorable and marvellous act! How many thoughts does it suggest to the pious reflecting disciple. How great that love, which spared no pains in the communication of its blessings. How important in things sacred and sacramental the strict observance of the outward and visible signs of grace. How blessed the work of Bishops, in administering the rite of confirmation, when they follow the example of Christ, and, as the Church directs, "lay their hands upon the head of every one (candidate) severally." How still more blessed is the Minister's office, when he delivers the consecrated elements to the communicants, individually, conveying to each faithful soul that Body and Blood, which was given for all, and which they thus receive, even as if given for themselves alone: Hence they learn to say, "He loved *me*, and gave Himself for *me*." Such must be my principle of action, such my design, in every function of my ministry.— (Rev. J. Ford.)

Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, 1 Thess. ii, 11, 12.

March 12.

GREGORY THE GREAT, BISHOP OF ROME, 590.

See St. Luke x. 17-20.

"Glory be to God in the highest, and on earth peace, and goodwill to men, because the corn of wheat has fallen into the ground, and has died, so that He,—by whose death we live, by whose weakness we are made strong, from love to whom we seek out, in Britain, brethren whom we knew not, through whose grace we have found those whom we sought without knowing them,—shall not reign in heaven alone. But, beloved brother, there is something in this heavenly gift which should cause you to fear in the midst of your great joy. You must indeed rejoice that the souls of the English are drawn to the inward grace by the outward miracles, but you must fear lest your weak soul be lifted up on account of the miracles which have taken place.

This also remains for you to do, that whilst you work these things outwardly by the power of God, you judge your own heart with strictness. It is necessary to restrain the soul from becoming elated with joy at its own elevation. The Lord has given us one sign, however, at which we may indeed rejoice, and by which we may recognize our own election, when He says: By this shall all men know that ye are My disciples, if ye have love one to another." Letter of Gregory the Great to Augustine.—(Neander from Bede.)

Be not high-minded, but fear. Rom. xi, 20.

March 13.

When they were alone, He expounded all things to His disciples. St. Mark iv. 34.

These were private explanations of the parables which Jesus had delivered to the multitudes in general. To the disciples only it was given to know the mysteries of the kingdom of God. To them was it said "privately, Blessed are the eyes which see the things which ye see." There was a divine purpose in this mode of proceeding. In the disciples was concentrated, so to speak, the essence of Christian knowledge, which would have evaporated if it had been scattered around on the crowd of promiscuous hearers. The disciples were made, for the time, the depositories of that heavenly doctrine, which, as well-instructed scribes, they were to bring out in due season, for the benefit of many.

In this economy there was much that was peculiar; and yet I may, with advantage, borrow from it something for my own use. Why should not I, too, have my select circle, consisting of the most advanced in Christian knowledge and experience, with whom I may enter into fuller converse and more particular instruction—not that I may keep it back from others, but that, through them, I may act with greater efficacy on those who are babes in Christ, or who are far off, on the outskirts of my mission? (See Acts xix. 9.)

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. St. Matt. x. 27.

March 14.

To preach the acceptable year of the Lord. St. Luke iv. 19.

The exceeding grace of our Lord, as shewn in His first proposals of mercy to sinners, is here declared by His omitting the concluding verse of the prophet Isaiah, which speaks in awful terms of "the day of vengeance of our God." He sought to win them by love.—(Rev. J. Ford.)

I have perceived that nothing so much hindereth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily on their errors; for hereby you engage their honour in the business, and they defend their errors, as themselves, and stir up all their wit and ability to oppose you.—(Baxter.)

Let him who seeks by his conversation to persuade others to their duty, not be above these three things, namely, that he may instruct their minds, interest their attention, and bend their wills, *ut doceat, delectet, flectet*; so will they hear him intelligently, cheerfully, and obediently. (St. Aug.)

To declare things worthy of God is the work of a mind at rest, and free from outward distractions. For then only will the tongue be well guided in discourse, when the feelings are lulled to a tranquil peace; as the agitated water reflects not the image of him that looks upon it; but when it is still and motionless, then the gazer's countenance may be descried. (St. Greg.)

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. v. 9.

March 15.

Many believed in His Name, when they saw the miracles which He did. But Jesus did not commit Himself unto them. St. John ii. 23, 24.

Their knowledge was not settled, nor their mind sufficiently confirmed by the miracles which had but just been performed. For how should they who were but fresh in the language of the catechism, be established in piety? Christ therefore did not commit Himself to these novices, thus shewing that true love to God was a great thing, needing to be sought after, not plain to any one at once, but perfected by exercise in what is right, after some time.

Let those therefore who are entrusted with the mysteries of God learn hence, not to admit any one prematurely within the holy veil, nor to receive at the holy Table those neophytes who are baptized within undue time, professing, ere they understand it, faith in Christ the Lord of all. For in order that we might have here an example, and that He might teach us, who are most proper to be admitted, Christ receives those who believe, but it is evident He had no confidence in them, because He did not commit Himself to them. So that we see from hence, that all new comers should be for no small space amongst the Catechumens, for even with all that advantage it is a difficult thing to establish them in the faith.—(St. Cyr. Al. See St. Chrys.)

There went great multitudes with Him: and He turned, and said unto them, Whosoever doth not bear his cross, and come after Me, cannot be My disciple. St. Luke xiv. 25, 27.

March 16.

Without a parable spake He not unto them. St. Matt. xiii. 34.

Christ used this method both with rich and poor. The convictive answer (which He gave to Simon the Pharisee) is by way of parable. The wisdom of God knows how to circumvent us for our gain; and can speak that pleasingly by a prudent circumlocution, which right down would not be digested. Had our Saviour said in plain terms, Simon, whether dost thou or this sinner love Me more? The Pharisee could not forshame but have stood upon his reputation, and, in a scorn of the comparison, have protested his exceeding respects to Christ. Now, ere he is aware, he is fetched in to give sentence against himself, for her whom he condemned. He cannot choose but confess, that the more and greater the sin is, the greater mercy in the forgiveness; and the more mercy in the forgiver, the greater obligation and more love in the forgiven.

O Saviour, Thou hast made us fishers of men! how should we learn of Thee so to bait our hooks, that they may be most likely to take! Thou, the great householder of Thy Church, hast provided victuals for Thy family, Thou hast appointed us to dress them: if we do not so cook them, as that they may fit the palates to which they are intended, we do both lose our labour and Thy cost.—(Bishop Hall.)

Who then is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. St. Luke xii. 42, 43.

March 17.

ST. PATRICK, APOSTLE OF IRELAND, 430-470.

She sent out her boughs unto the sea, and her branches unto the river. Ps. lxxx. 11.

“Whence came to me so great and blessed a gift, that I should know and love God, and be able to forsake my country and my kindred, although large gifts were offered to me with many tears, if I would remain? And against my will I was compelled to offend many of my kindred and my well-wishers. But by God’s guidance, I yielded not to them; it was not my own power, it was God who triumphed in me, and resisted them all. So that I went amongst the people of Ireland to preach among them this gospel, prepared to suffer much contempt from the unbelieving, and many persecutions, even to chains, and if necessary to sacrifice my freedom for the good of others. And if I am counted worthy, I am ready also to lay down my life with joy for His Name’s sake.”

Strengthened by such principles, Patrick pursued his mission; and though he had to endure many a hot persecution through the influence of the priests and national bards, he gradually overcame by his steadfastness in the faith, by his fervent zeal, and by a love which drew all hearts to itself. His success was marvellous; but he sought not his own gain or glory. “I conjure all,” says he, “let no one think to place me on an equality with the Apostles and other perfect men, for I am an insignificant, sinful, and despicable man.”—(See King’s Church History of Ireland.)

Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine. Ps. lxxx. 14.

March 18.

The people were astonished at His doctrine. St. Matt. vii. 28.

The multitudes were struck with nothing more than with the edifying nature of our Lord's discourses. Whether discoursing with His disciples, or with the people, or with the Pharisees, His topics were always chosen with a reference to the object of His ministry. The disciples were enlightened by more intimate communication of the secret purposes which He was sent to fulfil—the people were exhorted to repent and receive the Messiah—the Pharisees were warned to flee from the wrath to come. Instead of settling trivial disputes, or deciding subtle questions, or gratifying speculative curiosity, He taught the nature of universal righteousness towards God and man,—the true principles of holiness,—the connexion between the doctrines of the new covenant and the practice of believers,—the method of reconciliation between God and man,—the obligations of the redeemed to have their conversation in heaven.

The ministers and stewards of Christ's mysteries have need daily to pray to their Lord, that the same mind may be in them, which was also in Christ Jesus. It is expected of them beyond all others, that they should not be ignorant of those spiritual truths which the revelation of the Gospel has disclosed to man, and which they are set apart for the especial purpose of enforcing.—(Bishop C. R. Sumner.)

Art thou a Master of Israel, and knowest not these things? St. John iii. 10.

March 19.

THOMAS WHYTEHEAD, FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE, AND CHAPLAIN TO THE BISHOP OF NEW ZEALAND, DIED, 1843.

When the ear heard (him), then it blessed (him); and when the eye saw (him), it gave witness to (him). Job xxix. 11.

"Arrived at N. Z. I was too much troubled with asthma and lethargy to write. As I recovered from this, I took up the translation of the Evening Hymn (four verses for service) into Maori rhyming verse, the first of the kind, of the same metre and rhythm as the English. Two hundred and fifty copies have been printed, and sung in Church and School by the natives, and several of them came and sang it under my window. They call it 'the new hymn of the sick minister.' Now I found this a harder and longer task than I had anticipated; and I needed the assistance of the experienced Missionaries to correct my use of the particles, in which the natives are very precise, and in many other points, in which my very imperfect knowledge of the language failed me. Bishop Ken's lines, moreover, it is very hard for one to compress within the same bounds in a rude language. However it is done, and people seem pleased with it; and it is a comfort to think one has introduced Bishop Ken's beautiful hymn into the Maori's Evening Worship, and left them this legacy when I could do no more for them. One thousand more copies were struck off to day, for the Southern Congregations."—(Letter, March 14, 1843.)

The law of truth was in his mouth, and iniquity was not found in his lips. Mal. ii. 6.

March 20.

**JOHN F. MASLAM, OF ST. JOHN'S COLLEGE, CAMBRIDGE,
PRINCIPAL OF THE COTTA INSTITUTION, CEYLON, DIED,
1850.**

A good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine. 1 Tim. iv. 6.

The Undergraduate foreshadowed the Missionary. Those who knew him most intimately through life testify to his entire devotedness to his work, his untiring industry, his perfect disinterestedness, his great caution, his kindness and affection, unyielding faithfulness, his simple but fervent piety, and his remarkable submission to the dispensations of God. When in health, he spent five hours a day in the Seminary, besides devoting additional time to classes of his assistant and elder students. Then he would go to the out-schools, and examine the children, converse with the Natives, study their language, in which, when he could no longer speak from weakness, he composed works for the Schools. Never was he seen to manifest an angry temper, or speak an unkind word. When, owing to the extreme perverseness of some of the young men in the Institution, he felt an angry feeling arising, he always made some excuse to go over to his house, that so he might get his spirit calmed, and not be led to hasty or harsh expressions. His laborious service terminated at the age of forty: but "length of life is to be computed, not so much by the number of years spent in the world, as by the amount of work done."—(Memoir.)

Not slothful in business; fervent in spirit; serving the Lord. Rom. xii. 11.

March 21.

BENEDICT, MISSIONARY TO THE GOTHs, 480-543.

O let me have understanding : in the way of godliness. Ps. ci. 2. Prayer Book Version.

Maxims of a holy life.

First of all, To love the Lord God with all the heart, all the mind, all the strength.—Then, to love one's neighbour as one's self.—To honour all men.—To deny one's self in order to follow Christ.—To prefer nothing to the love of Christ.—Not to do injury, and patiently to suffer it.—When one sees good in one's self, to attribute it to God, and not to one's self: The evil to take to one's self.—To long after eternal life with all spiritual desire.—To keep death daily before one's eyes.—To be frequent in prayer.—Daily to confess to God past sins with tears and groans in prayer, and to amend for the future.—Not to fulfil the desires of the flesh; to hate one's own will.—Not to wish to be called holy, before one is so : but first to be so, that it may be said with the more truth.—To love chastity.—To avoid strife.—To hate no one.—To avoid elation of spirit.—To reverence the aged.—To love the young.—To pray in the love of Christ for one's enemies.—To keep a watch over the actions, every hour.—To be reconciled to those with whom one has been at variance, before the setting of the sun.—Never to despair of the mercy of God.—(From the Rule of St. Benedict.)

As many as walk according to this rule, peace be on them, and mercy. Gal. vi. 16,

March 22.

He beheld the city, and wept over it. St. Luke xix.
41.

How full of feeling and concern for others was the heart of Christ ! Like David, "rivers of waters ran down His eyes, because men kept not God's law." He "was moved with compassion" for the multitudes, because they fainted for lack of knowledge. He "sighed deeply in his heart," because of the obstinate unbelief of the Pharisees. He "wept and groaned," for the same reason, at the grave of Lazarus. He "wept" for the miseries about to come on Jerusalem, in consequence of her persecuting and rebellious spirit.

He, who is called to instruct souls, is called of God, and not by his own ambition ; and what is this call, but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren ? So often as he, who is engaged in preaching the word, shall feel his inward man to be excited with divine affections, so often let him assure himself, that God is there, and that he is invited by Him to seek the good of souls.—(St. Bernard.)

The good shepherd ought to weep within himself, before he urges others to weeping : to be racked with pain in his own secret thoughts, before he evinces his indignation at other men's sins ; and to cherish sorrow in his own bosom, beyond what he inflicts on others.—(Calvin.)

Who is weak, and I am not weak ? Who is offended, and I burn not ? 2 Cor. xi. 29.

March 23.

C. A. JACOBI, MISSIONARY OF S. P. C. K. TO INDIA, 1813.

Thou shalt remember all the way which the Lord thy God led thee. Deut. viii. 2.

“When I was a boy of seven years, my father, one of the most learned and pious ministers of the church of Saxony, telling me something about this country, said, ‘Behold, God has certainly yet great designs with England, and it is a mighty instrument in His hand to establish His kingdom on earth.’ He then telling me of the missions, I felt so deeply touched that I cried out, ‘Father, I will one day go to England, from thence to be sent out among the Gentiles;’ and from that time all my thoughts were filled with this design. Childish as this might appear, my father kept these words in his heart; and when I afterwards had been four years at the college, and the hour of his death approached, he wrote to me, that I might tell him, before he died, what my resolution about my future state of life was. I answered, that I was determined, if it pleased the Lord, to follow what I thought my calling to the mission. I was then sixteen years of age. My father, answering to this, exhorted me to look carefully on the ways of God with me, not to presume to guide my own fate; but as he had no objection to my determination, he wished me the blessing of God to it. Alas! this was his last letter; the last words of which were, ‘May the Lord finish His work.’ He took my promise, to be a missionary, with him before the heavenly throne.”—(Reply to the Farewell Charge delivered by T. F. Middleton, D.D., on March 23.)

The Lord alone did lead him. Deut. xxxii. 12.

March 24.

He said unto him, Follow Me. And he left all, rose up, and followed Him. St. Luke v. 27, 28.

That power sweetly inclines which could forcibly command: the force is not more irresistible than the inclination. When the sun shines upon the icicles, can they choose but melt and fall? When it looks into a dungeon, can the place choose but be enlightened? Do we see the get drawing up straws to it, the load-stone iron, and do we marvel if the Omnipotent Saviour, by the influence of His grace, attract the heart of a publican? "He arose and followed Him."—(Bishop Hall.)

St. Jerome discoursing with himself what might be the cause, that many of the disciples, when they were called by their Saviour, presently rose and followed Him, thinks it not improbable, that there did appear some glory and majesty in His countenance, which made them believe He was more than a man, that thus bespake them.—(J. Hales.)

O Jesu! Thou hast called us out of this world, to follow Thee on the waves of difficulties and temptations; in obedience to Thy call, in confidence on Thy encouragement, we come towards Thee, as our feeble strength will give us leave. Thou canst not fail those, whom Thou hast warranted to rely on Thee. O stretch forth Thy right hand, and save us, or we perish.—(Austin's Meditations.)

I am apprehended of Christ Jesus. Phil. iii. 12.

March 25.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The Lord God shall give unto Him the throne of His father David. And of His kingdom there shall be no end. St. Luke i. 32, 33.

JESUS shall reign where'er the sun
Does his successive journeys run ;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

People and realms, of every tongue,
Dwell on His love with sweetest song ;
And infant voices shall proclaim
Their early blessings on His Name.

Blessings abound where'er He reigns ;
The prisoner leaps to burst his chains,
The weary find eternal rest,
And all the sons of want are blest.

Where He displays His healing power,
Death and the curse are known no more :
In Him the tribes of Adam boast
More blessings than their father lost.

Let every creature rise and bring
Peculiar honours to our King :
Angels descend with songs again,
And earth repeat the loud Amen.

The kingdoms of this world are become the kingdoms of our Lord, and of His Christ ; and He shall reign ever and ever. Rev. xi. 15.

March 26.

LUDGER, APOSTLE OF SAXONY, 809.

Endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 Tim. iv. 5.

Sprung from a devotedly Christian family, Ludger had early received into his heart the seeds of piety, and these were developed by the influence of Gregory of Utrecht, into whose school he entered ; and who afterwards sent him to the great Alcuin of York, by whom he was much beloved. Well instructed, and provided with a store of books, he returned back to his country. His first labours were directed to the further conversion of the Frieslanders, in the district in which Boniface had been martyred. It was he, too, who first succeeded in destroying paganism and establishing the Christian Church on the island of Heligoland. He baptized the prince's son, gave him a clerical education, and consecrated him. He was afterwards sent by the Emperor Charles into the district of Munster. With untiring zeal he went from place to place, instructing the rude Saxons, and every where founding Churches, over which he placed, as pastors, priests who had been trained under his own direction. Even in the sickness which preceded his death, he continued to discharge the spiritual duties of his office, and preached twice before two different congregations of his diocese, on the last Sunday of his life.—(Neander.)

Faint, yet pursuing. Judges viii. 4.

March 27.

**RUPERT AND TRUDPERT, MISSIONARIES TO THE RHINE,
BAVARIA, AND BLACK FOREST, 600-626.**

*Filled with the fruits of righteousness, which are by
Jesus Christ, unto the glory and praise of God. Phil.
i. 11.*

Rupert (or Ruprecht) was Bishop of Worms, and descended from a royal family among the Franks. He made a journey to Bavaria at the invitation of Duke Theodon. He begged of the Duke that he might be allowed to establish himself in a wild district of country, which in the Roman times had been occupied by magnificent buildings. Here he built a church and a monastery, the foundation upon which rose afterwards the bishopric of Salzburg. After this he returned to his native land, to procure further aid for the prosecution of his growing work; and with twelve new missionaries he returned to his old field of action, and laboured afresh in it, until at an advanced age, thinking his work established on a sufficiently firm foundation, and having left behind him a successor in the field, he returned back to his bishopric, for the purpose of spending there the remnant of his days.

Trudpert was an Irishman, who went out to the Black Forest; but some of the people, whom a prince of that country, favourable to his plan, sent with him to assist in subduing the wilderness, are said to have murdered him.—(Neander.)

They that sow in tears shall reap in joy. Ps. cxxvi. 5.

March 28.

Other sheep I have, which are not of this fold : them also I must bring. St. John x. 16.

Since the highest dignity of a Christian is to be made as like as possible to Christ, and to imitate Him, well do the early Fathers urge all Christians, that, setting Christ's example before them, as the most perfect measure of their actions, they should live now not for themselves, or for their own advantage, but for the welfare of others.

And as nothing more excellent, or more glorious, can happen to any one, than that he should arrive at this imitation, and likeness to Christ, and as all Christians are moreover bound to be followers of Christ, as both their profession and name import ; with a much stricter obligation are Missionaries bound to this, whose rules are drawn out of the life of Christ, with the same exactness as painters use, when they give the expression of the countenance. Wherefore as their poverty is so perfect, as being like His who had not where to lay His head ; and their chastity, as like His who was the purity of eternal light ; and their obedience, as being after the pattern of Him who was obedient unto death ; their love will also no doubt be so much the more perfect, the nearer it approaches to His example, who, out of the abundance of the love wherewith He loved us, came into the world to save sinners.—(Thomas a Jesu, de Conversione Omnium Gentium Procur.)

Follow thou Me. St. John xxi. 22.

March 29.

EUSTASIUS, MISSIONARY TO BAVARIA, 611.

His enemy came, and sowed tares among the wheat.
St. Matt. xiii. 25.

A Frankish synod, about this time, felt itself called to do something for the spread of Christianity among the neighbouring populations ; and they committed this work to the abbot Eustasius, of Luxeuil, the friend and successor of the celebrated Missionary, Columbanus. He extended his travels as far as Bavaria, where he found not only the remains of idolatry, but also certain heretical views of Christianity, even to the denial of Christ's Divinity. These errors, it is probable, had sprung from some root of false doctrine, which had been propagated among these tribes at a much earlier period. We might then suppose, either that some among the new converts had framed to themselves such a conception of the Christian doctrine, the rude understanding of the natural man being easily led to form such views of Christ, or that the ignorance of rude missionaries had given occasion to these opinions. It is remarkable, too, that a violent desire to engage in missionary work had seized many of them, who possessed no suitable qualifications, but were led from the force of imitation, or other impure motives. Eustasius was compelled to assure one of these applicants, that he wanted the maturity necessary for that employment.—(Neander.)

The enemy that sowed them is the devil, St. Matt.
xiii. 39.

March 30.

This is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent. St. John xvii. 3.

A Prayer by St. Clem. Alex. at the conclusion of his Treatise "Pædagogus."

"Be propitious, O Divine Teacher, to Thy children; O Father (cf. Is. ix. 6), Charioteer of Israel, Son and Father, both One, O Lord, grant that we, who follow Thy injunctions, may perfect the likeness of the image, and may, as far as is in our power, recognize at once a good God and a mild Judge. Grant that we all, living in Thy peace, translated into Thy city, safely sailing through the waves of sin, may be tranquilly borne along together with the Holy Spirit, the ineffable Wisdom; and day and night, until the perfect day, may praise with thanksgiving, and give thanks with praise, to the only Father and Son, Son and Father, the Son, and Teacher, together with the Holy Spirit, all things in one; in Whom are all things; through Whom all things are one; through Whom is eternity; Whose members we all are; Whose glory the heavenly spirits are. To the All-good, All-fair, All-wise, All-just, be glory now and for ever. Amen."

I have manifested Thy Name unto the men which Thou gavest Me out of the world. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory. St. John xvii. 6, 24.

March 31.

In that He Himself hath suffered being tempted, He is able to succour them that are tempted. Heb. ii. 18.

When gathering clouds around I view,
And days are dark, and friends are few,
On Him I lean, who, not in vain,
Experienc'd every human pain :
He sees my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To flee the good I would pursue,
Or do the sin I would not do ;
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.

When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies ;
Yet He, who once vouchsaf'd to bear,
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

And oh, when I have safely pass'd
Through every conflict but the last,
Still, Lord, unchanging watch beside
My dying bed, for Thou hast died ;
Then point to realms of cloudless day,
And wipe the latest tear away.

For both He that sanctifieth and they who are sanctified are all of one. Heb. ii. 11.

April 1.

*Then said the lord of the vineyard, What shall I do ?
I will send my beloved son : it may be they will reverence
him when they see him. St. Luke xx. 13.*

This doubting and hesitating mode of speech, says Bede, does not of course proceed from ignorance ; for of what could the Lord of the vineyard be ignorant, Who is the Supreme Father ? It is the "Selah" of this parable, a point at which I am taught to pause and reflect. Here is a Messenger, who has resigned glory too high to speak of, has entered a world of His own creation, out of pure compassion, with the most merciful designs, not yet revealed in their full extent, but foreshadowed by innumerable acts and words of love, a most perfect character, guileless and harmless as a lamb, proved by His mighty works to have come from God, spending His whole life in going about doing good, even when it cost Him much labour and sorrow :—What a blessing from Heaven, I exclaim, is such an One ! How will He be welcomed in the land of His adoption ! How eagerly will His message be received ! What reverence will be paid to His Person ! How thankful will men be to escape from their thralldom, and gain the liberty wherewith He promises to set them free !

What more natural than to reason thus, for there was nothing wanting on His part to ensure the immediate and general success, as men call it, of His ministry ? What witness, then, does His experience bear ?

*Now will I sing to my wellbeloved a song of my
beloved touching his vineyard. Is. v. 1.*

April 2.

He came unto His own, and His own received Him not. St. John i. 11.

Reflections on our blessed Lord's ministry are, for the most part, to be found in the Gospel of the beloved disciple, who, calmly contemplating the results, after the lapse of some years, thus sums up the moral of the facts, which his three brethren had related, in a style of inimitable power.

He had said, speaking of the old time, that "the world knew Him not:" and so here again, being troubled beyond bearing at the stupidity of the Jews, he sets forth the charge in a still more striking manner, saying that "His own received Him not," and that too when "He came to them." For it is a thing worthy of our amazement, how they who were nurtured in knowledge of the prophetic books, who heard Moses every day telling them ten thousand things concerning the coming of the Christ, and the other prophets afterwards, who moreover themselves beheld Christ Himself daily working miracles among them, giving up His time to them alone, and everywhere declaring that He was sent to the lost sheep of the house of Israel: how, I say, while they saw the signs, and heard the prophets, and had Christ continually putting them in remembrance, yet they made themselves once for all so blind and dull, as by none of these things to be brought to faith in Christ.—(St. Chrysostom.)

I am become a stranger unto My brethren. Ps. lxxix. 8.

April 3.

BISHOP HEBER, DIED IN TRICHINOPOLY, 1826.

There is but a step between me and death. 1 Sam. xx. 3.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Shall we, whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny ?
Salvation, O Salvation,
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's Name.

Waft, waft, ye winds, His story,
And you, ye waters, roll ;
Till, like a sea of glory,
It spreads from pole to pole ;
Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

*The law of truth was in his mouth, and iniquity was
not found in His lips.—Mal. ii. 6.*

April 4.

Have any of the rulers or of the Pharisees believed on Him? St. John vii. 48.

Though the more ingenuous among them were ready to acknowledge, that no man could do the things which He did, except God were with Him, yet they, who were resolved to hear, and see, and not understand, when they found it not for their credit to deny matters of fact so universally known and attested, seek all the means to blast the reputation of them, that may be; sometimes, raising popular insinuations against Him, that He was a man of no austere life, a friend of publicans and sinners, one, that could choose no other day to do His works on, but that very day, wherein God Himself did rest from His; and therefore no great regard was to be had to what such a one did. When these arts did not take, but the people found the benefit of His miracles, in healing the sick, curing the blind and the lame, feeding the hungry, then they undervalue all these, in comparison with the wonders, that were wrought by Moses in the wilderness. If He would have set Himself to the cure of a distempered state, instead of healing the maladies of some few inconsiderable persons; then a second Moses would have been too mean a title for Him. He would have been no less, than the promised Messiah, the Son of God.—(Bishop Stillingfleet.)

I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. Jer. v. 5.

April 5.

Neither did His brethren believe in Him. St. John vii. 5.

What unbelief, saith some one, is here ? For they exhort Him to work miracles (see vv. 3, 4). It is great indeed ; for of unbelief come their words, and their insolence, and their unseasonable freedom of speech. For they thought, that owing to their relationship, it was lawful for them to address Him boldly. And their request seems forsooth to be that of friends, but the words were those of great maliciousness : for in this place they reproach Him with cowardice and vainglory.

But observe, I pray you, the power of Christ. Of those who said these things, one became first Bishop of Jerusalem, the blessed James, of whom Paul saith, " Other of the Apostles saw I none, save James, the Lord's brother : " and Judas also is said to have been a marvellous man. And yet these persons had been present also at Cana, when the wine was made, but as yet they profited nothing. Whence then had they so great unbelief ? From their evil mind, and from envy ; for superiority among kindred is wont somehow to be envied by such as are not alike exalted.—(St. Chrysostom.)

Eliab's anger was kindled against David, and he said, Why camest thou down hither ? I know thy pride, and the naughtiness of thine heart ; for thou art come down that thou mightest see the battle. 1 Sam. xvii. 28.

April 6.

Though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? St. John xii. 37, 38.

Were we sure beforehand that all our efforts to promote any given object would be unavailing, that our words would be always listened to with indifference, or our actions always thwarted by some overruling prejudice, few among us would have sufficient steadiness of purpose, to persevere long against the certainty of disappointment, or to maintain an unavailing struggle in a cause that was foreseen from the beginning to be hopeless. But our Lord was perfectly aware, before He entered on His ministry, that, as a perfect Prophet, He should receive no honour in His own country: yet with all this foreknowledge of the universal rejection which awaited Him by the people of His peculiar adoption, He announces to them the proffered terms of reconciliation with God, as if the whole that was to happen when His hour was come had never been revealed to His view. He foresaw that His blood would lie on them and on their children, as a kind of national curse, imprecated by themselves on their own heads. Yet He laboured as patiently among them, as if they were destined to be His crown of rejoicing, and the blessed sons of His adoption.—(Bishop C. R. Sumner.)

Jesus knew from the beginning who they were that believed not. St. John vi. 64.

April 7.

Because I tell you the truth, ye believe me not. St. John viii. 45.

Since the Son of God thought fit to appear in another manner, than they expected Him, the Jews thought themselves too great to be saved by so mean a Saviour. If He had made all the kingdoms of the earth to have bowed under Him, and the nations about them to have been all tributaries to them; if Jerusalem had been made the seat of an empire, as great as the world itself, they would then have gloried in His Name, and entertained whatever He had said, whether true or false, with a wonderful veneration. But truth in an humble dress meets few admirers. They could not imagine so much power and majesty could ever shroud itself under so plain a disguise. Thus Christ "came to His own, and His own received Him not." Yea, those, that should have known Him the best of all others, those, who frequently conversed with Him and heard Him speak, as never man spake, and saw Him do what never man did, were yet so blinded by the meanness of His parentage and education, that they baffle their own reason and persist in their infidelity, because they knew the place and manner of his breeding, the names of His mother, and His brethren, and sisters.—(Bishop Stillingfleet.)

And they were offended in Him. St. Matt. xiii. 57.

April 8.

O fools, and slow of heart to believe. St. Luke xxiv. 25.

How often must our Lord have mourned in secret, that He could not speak to His disciples as unto spiritual, but as carnal. How often must He have prayed His heavenly Father to give them the spirit of wisdom and grace, that they might be filled with all spiritual understanding. How must His soul have been vexed from day to day, while they were fools and slow of heart to believe, and filled with perplexities and doubts at all that they saw and heard. How must He have sorrowed at the number of those who were offended at His hard sayings, and desisted from their attendance on Him, Hence it is that Christ frequently complains of the ignorance in spiritual matters with which He had to contend. He saith unto them, "Are ye so without understanding also?" "O faithless generation, how long shall I be with you, how long shall I suffer you?" Their astonishment at every renewed display of Christ's power shewed how little conviction the many signs and wonders they had witnessed had wrought upon their minds. And even after His resurrection, He upbraided the eleven "with their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen."—(Bishop C. R. Sumner.)

Ye know not what manner of spirit ye are of. St. Luke ix. 55.

April 9.

Many of them said, He hath a devil, and is mad; why hear ye Him? St. John x. 20.

Because His words were greater than belonged to man, and not of common use, they said that He had a devil, calling Him so now for the fourth time. Or rather we should say, that He heard this not for the fourth time, but frequently. For to ask, Said we not well that Thou hast a devil, is a sign that they had said so not twice or thrice, but many times.

What then did Christ? He answered nothing to these things. Before this He had replied, "I have not a devil;" but not so now; for since He had afforded proof by His actions, He afterwards held His peace. Wherefore He was silent, and bore all mildly. And not for this reason alone, but also to teach us all meekness and longsuffering.

Let us now imitate Him. For not only did He now hold His peace, but even came among them again, and being questioned, answered and shewed the things relating to His foreknowledge; and though called "demoniac" and "madman," by men who had received ten thousand benefits, not only did He refrain from avenging Himself, but even ceased not to benefit them. To benefit, do I say? He laid down His life for them, and while being crucified, spake in their behalf to His Father. This then let us also imitate, for to be a disciple of Christ, is the being gentle, and kind.—(St. Chrysostom.)

I was as a man that heareth not, and in whose mouth are no reproofs. Ps. xxxviii. 14.

April 10.

**MATTHEW STACK, AND OTHERS, MORAVIAN MISSIONARIES
TO GREENLAND, SAILED, 1733.**

Preaching peace by Jesus Christ. Acts x. 36.

To the enquiries of Beck, Who had made heaven and earth, man, and all other things, the heathen replied, they did not know, nor had they ever heard. He then gave them an account of the creation of the world, the fall of man, and his recovery by Christ. The Spirit of God enabled him to enlarge with more than usual energy on the sufferings and death of our Saviour, and in the most pathetic manner to exhort his hearers, seriously to consider the vast expense at which Jesus had ransomed their souls. He then read to them the history of our Saviour's agony in the garden. Upon this, the Lord opened the heart of one of the company, whose name was Kayarnak; who stepping up to the table, in an earnest manner, exclaimed, "How was that? Tell me once more; for I desire to be saved." With great emotion, Beck gave them a general account of the life and death of our Saviour, and of the scheme of salvation through Him. The impression made on Kayarnak was not transient. And the first fruits of the Greenland nation, who were publicly baptized on Easter Sunday, 1739, consisted of Kayarnak, his wife, his son, and his daughter.—(Missions of the United Brethren.)

*The Gospel of Christ . . . is the power of God unto
salvation to every one that believeth. Rom. i. 16.*

April 11.

Contradiction of sinners. Heb. xii. 3.

It seems not unreasonable to suppose, that the contradiction of sinners formed a principal ingredient in our Saviour's cup of misery. In proportion as He was spiritual Himself, He would feel more acutely the want of a corresponding sentiment in the hearts of His followers. His devotion to His Father's service would render Him peculiarly alive to the guilt of those who obstructed by their obstinate unbelief the progress of His Kingdom,—His intimate acquaintance with His Father's will must have filled Him with sorrow for the ignorance in which the world was lying,—and His knowledge that God must be worshipped in spirit and in truth, would lead Him to view with mingled pity and indignation the hypocritical and formal homage which had been substituted in the place of the circumcision of the heart.

And if our Lord's nature revolted thus instinctively from whatever had the least tendency to unholiness, how must He have felt the humiliation to which He was subjected, when abandoned in the wilderness to the temptation of the devil. How must His soul have been grieved when He heard the eternal enemy of the human race, the author of all their miseries, assaulting His ear with blasphemies, and summoning up with deadly though impotent rage all his artifices against Him.—(Bishop C. R. Sumner.)

Get thee hence, Satan. St. Matt. iv. 10.

April 12.

**CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE
EAST INSTITUTED, 1799.**

*And I saw another angel fly in the midst of heaven,
having the everlasting Gospel to preach unto them that
dwell on the earth, and to every nation, and kindred, and
tongue, and people, saying with a loud voice, Fear God,
and give glory to Him. Rev. xiv. 6, 7.*

On the hill of Sion standing,

Lo! the Lamb of God appears :

Scenes of glory far expanding,

Far above this vale of tears :

Songs of rapture

Falling sweet on mortal ears.

Piercing heaven's blue dome asunder,

Swells that song of joy untold,

Deepening on and on like thunder,

Never learnt or sung of old—

Blissful harpers !

Harping on their harps of gold.

Lo ! again in heaven appearing,

Yonder angel wings his flight,

Glad eternal tidings bearing

To the lands of heathen night—

O'er the nations

Breaks the flood of Gospel light.

See at last, the heavens unfolding,

JESUS comes, He comes to reign !

Crown'd, enthroned, ye saints behold Him,

Once for you baptized in pain !

Come, LORD JESUS !

Even so, Amen, Amen. [*C. M. Jubilee Hymn.*]

April 13.

He that soweth the good seed is the Son of Man.
St. Matt. xiii. 37.

"The people pressed upon Him to hear the word of God."—"There followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan."—"A great multitude of people from the sea coast of Tyre and Sidon came to hear Him."—"The people took shipping, and came to Capernaum, on the other side of the sea, seeking for Jesus."—"The people saw them departing, and many knew Him, and ran afoot thither out of all cities, and came together unto Him."

What a promising commencement! Let me pursue it into the results.

"There was a division among the people because of Him."—"Some said, He is a good man; others said, Nay; but He deceiveth the people." "Many believed on Him." "Many of the Jews which had seen the things which Jesus did, believed on Him."—"Among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, for they loved the praise of men more than the praise of God."—"Many of His disciples, when they heard this, said, This is a hard saying; who can hear it?"—"From that time many of His disciples went back, and walked no more with Him."—"Then said Jesus unto the twelve, Will ye also go away?"

All the disciples forsook Him, and fled. St. Matt. xxvi. 56.

April 14.

He shall not fail nor be discouraged, till He have set judgment in the earth." Is. xlii. 4.

"When men are cast down, then thou shalt say, 'There is lifting up.'" The effects of our blessed Lord's ministry, melancholy as it has been in one sense to contemplate them, reveal the truest source of encouragement for those who watch over the souls of others as men who must give account.

Probably I have reasoned thus of myself:—I have sought to be influenced by the best motives in undertaking my mission; I prayed earnestly for Divine guidance; I resigned many comforts and prospects in my native country; I am willing to bear any amount of bodily hardship and toil in my work; I strive to have a conscience void of offence towards God and towards men; my single desire is to spend and be spent for the eternal welfare of the ignorant and heathen among whom I dwell, and to them the benefits offered are inconceivably great: surely, I thought, I shall be cordially received, and my message thankfully and universally embraced! Yet, how is it? I am met with coldness, suspicion, opposition, insult, misrepresentation; I make no visible progress; I create no impression; "Lord, who hath believed my report?" Where is now my comfort?

Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Heb. xii. 3.

April 15.

He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. Is. xi. 3.

I am bound to "consider Him that endured such contradiction of sinners against Himself," not only for my encouragement, but for my instruction. I have seen how He was affected towards His Father; what were His personal character and graces; His labours of love and mercy; His exposure, notwithstanding, to contradiction, and contempt: now I am to regard Him in His treatment of those who were in sin, whether from carelessness, ignorance, or wilfulness. The discrimination He exercised in His reproofs was that of one "who knew the hearts of all men." Let me observe, first, His conduct towards the multitudes who came to His ministry from every side.

Such a demonstration of popular favour would most probably have encouraged any one of us to augur the most abundant success to our undertaking; but the Lord, as knowing and searching the heart, saw in all this outward show no solid ground of encouragement. Hence he meets the multitudes with words not of congratulation, but of caution and warning. He takes occasion to guard them against those dispositions of mind, which render the Word even when preached by Himself, of no effect.—(Rev. J. Ford.)

And there went great multitudes with Him: and He turned, and said unto them, Whosoever doth not bear His cross, and come after Me, cannot be My disciple. St. Luke xiv. 25, 27.

April 16.

He shall bring forth judgment unto truth. Is. xlii. 3.

Whatever rivalry subsisted between the Pharisees and Sadducees, both united in opposing the Gospel. But Christ did not flatter the prejudices of either, nor attempt to engage their good will by any arts of accommodation. His doctrine was in direct opposition to the tenets of both; and His example involved a constant reprehension of their practice. He resisted with equal firmness the haughty scepticism of the Sadducee, and the abject superstition of the Pharisee. Against the one He maintained the doctrine of a future life; and in the presence of the other He expatiated on the folly of ceremonial observances, and the fallacy of traditional doctrine.—(White's Bampton Lectures.)

It is further to be observed, that our Saviour did not entertain the Pharisees with invectives against the open impiety of their Sadducean rivals; nor, on the other hand, did he soothe the Sadducee's ear with descriptions of Pharisaical pomp and folly. In the presence of the Pharisee He preached against hypocrisy; to the Sadducees He proved the resurrection of the dead. In like manner, of that known enmity, which subsisted between the Jews and Samaritans, this faithful Teacher took no undue advantage, to make friends or proselytes of either.—(Dr. Paley.)

Righteousness shall be the girdle of His loins; and faithfulness the girdle of His reins. Is. xi. 5.

April 17.

• Jesus answered, I have not a devil ; but I honour My Father, and ye do dishonour Me. And I seek not Mine own glory. St. John viii. 49, 50.

Our Saviour Himself, whose charity inclined Him to descend from Heaven, and to sacrifice His life for sinners, knew that many unbelieving souls were lost by undervaluing and despising Him. He knew that many of them would have been converted, if they had admired and honoured Him, as He deserved ; and yet He never sought for worldly honour, as a means to save them. He came to seek the honour of His Father, not His own. “ ’Tis enough, that, whilst I only seek His honour, He takes care of Mine, and that, although I never seek My own, yet there is One, that always seeks and judges it, and always will be sure to do Me justice.”

Let us follow the example of our Saviour. Let us make it the chief business of our life to do the will of Him that sent us, not our own. Let us honour our Father in heaven. Let His honour only be the object of our care, and never let us mind our own ; but rest content that He Himself takes care of it. Let no appearance of our neighbour's profit cheat us into an ambition of being popular ; but let us faithfully in all things do our duty for the love and honour of our God : and as for men's opinion of us, let us leave it to His Providence.—(A contrite heart.)

Christ received us to the glory of God. Rom. xv. 7.

April 18.

Now Moses in the law commanded us, that such should be stoned: but what sayest Thou? St. John viii. 5.

What a crafty bait is here laid for our Saviour! It seems to the Pharisees impossible He should avoid a deep prejudice either to His justice or mercy. For thus they imagine, either Christ will second Moses in sentencing this woman to death, or else He will cross Moses in dismissing her unpunished. If He commanded her to be stoned, He loses the honour of His clemency and mercy. If He appoint her dismissal, He loses the honour of His justice. O the cunning folly of vain men, that hope to beguile Wisdom itself!

Silence and neglect shall first confound those men, whom after His answer will send away convicted. Instead of opening His mouth, our Saviour bows His body; and, instead of returning words from His lips, writes characters on the ground with His finger. O Saviour, herein I see Thou meantest to show a disregard to those malicious and busy cavillers. Sometimes taciturnity and contempt are the best answers. Thou, that hast bidden us be wise as serpents, givest us this noble example of Thy prudence. It was most safe that these tempters should be thus kept fasting with a silent disrespect, that their eagerness might justly draw upon them an ensuing shame.—(Bishop Hall.)

Neither do I tell you by what authority I do these things. St. Mark xi. 33.

April 19.

Behold, My Servant shall deal prudently. Is.
lii. 13.

It is a mark of no ordinary judgment, to know when to reprove, and when to be silent—where forbearance should end, and restraint should begin. It often happens, that zeal in this respect hurries men into rashness, or that caution degenerates into timidity or indifference. Our Lord stands as a Person between both extremes; equally removed from intemperate warmth on the one hand, and from supineness on the other.

It appears, that notwithstanding the general corruption which prevailed, no individual is held up to reprobation by name throughout the discourses recorded in the Gospel (except perhaps St. Luke xiii. 32). Once when His disciples seem to have drawn unfavourable conclusions respecting the religious state of those on whom the tower in Siloam fell, He shewed how averse He was from personality by turning their minds from an uncharitable and fruitless speculation, to a moral of immediate practical utility. "Except ye repent, ye shall all likewise perish."

Now compare this forbearance with the freedom with which Christ singled out objects of praise, and the difference will appear so striking, that it cannot have arisen undesignedly.—(Bishop C. R. Sumner.)

The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding. Is. xi. 2.

April 20.

Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again. St. John iv. 13.

How wisely and tenderly did our Lord proceed with this woman, seeking at first to convince her of the vanity and vexation of spirit, attending a worldly sensual life, rather than to denounce her guilt as an adulteress, and to set before her the terrors of the Lord. For there was as much wisdom in this method of spiritual treatment, as mercy. Many persons will yield to the conviction of the emptiness and insufficiency of their evil courses, who take offence at the sentence of condemnation: they have a painful experience on the first, which they have not on the latter ground of argument: this experience will vibrate to our skilful touch, and open us a way for further applications of the truth.—(Rev. J. Ford.)

It is related of an eminent follower of Christ, the Rev. H. Scougal, that he was sensible of the little knowledge we have in the *ars voluntatis*; how little we understand of the nature of men's passions and inclinations, and what things were most capable of bending their wills, and prevailing upon their minds, according to their different tempers. He judged that we merely considered the issues of our reasonings, and did not so much reflect upon the temper of the persons, we were speaking to; and what kind of expressions would make the best impression on their mind; and therefore it was nothing strange that words, let fly at random, touched them so little.

Of some have compassion, making a difference.
Jude 22.

April 21.

He looked round about on them with anger, being grieved for the hardness of their hearts. St. Mark iii. 5.

Being made up of the same mould and temper, why may He not receive the same impressions of love and joy, grief and fear, anger and compassion, even those affections, which are seated in the sensitive part? Behold Him in the Temple, with a scourge in His hands, and you will say He was angry: go with Him to Lazarus' grave, and you shall see His sorrow dropping from His eyes: mark His eye upon Jerusalem, and you shall see the very bowels of compassion: Follow Him to Gethsemane, and the Evangelist will tell you, He began to be grievously troubled.—(Farindon.)

Some modern Stoicks are wont, with more eloquence than reason, to declaim against the passions, as being sometimes mutinous, and to wish an apathy. When I consider that of the immaculate and Divine Lamb Himself it is recorded in the Gospel, that "He looked round about with anger, being grieved," &c, so that two passions are ascribed to Christ in one verse; and when I consider, too, the indifferency, and consequently the innocence, of passions in their own nature, and the use that wise and virtuous persons may make of them, I cannot think we ought to throw away, or so much as wish away, those instruments of piety, which God and nature have put into our hands.—(R. Boyle.)

Jesus wept. Then said the Jews, Behold how He loved Him. St. John xi. 35, 36.

April 22.

Jesus beholding him loved him. St. Mark x. 21.

The sense appears to be, that, whereas the young ruler's boast of his having kept the law might have justly exposed him to the Divine displeasure, our Lord, contrariwise, treated him with singular forbearance and gentleness ; fondly beholding him, as one more disposed to commend his past observance of the law, and to encourage him to still greater zeal, than to reprove him for his ignorance and presumption. Hence we learn what treatment self-righteous persons, especially if young, should receive at the hands of Christ's ministers, who walk in His Spirit. Credit should be allowed them for their religion and morality, as far as it goes. We should never absolutely condemn it in itself ; but use it, as a means for good, leading them, as it were, tenderly by the hand, to deeper self-examination, to a higher standard of duty, and thus schooling them by what they have already learnt, and are to learn, so that, at length, we may bring them unto Christ. This, at least, should be our primary course with them. We fear that the positive, harsh, and immediate condemnation of self-righteousness has often proved a hindrance to the reception of the meek and gracious Gospel. Let us study Christ's wisdom and love, in this particular.—
(Rev. J. Ford.)

A bruised reed shall He not break. Is. xlii. 3.

April 23.

Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. St. John ix. 41.

With pleasing aptness our Lord had taken up His discourse from that event which was then present, and made that, as it were, the root and source of His words, which had been so marvellously done for the blind man, whom He showed to have received not only bodily, but spiritual, sight, whilst the contrary had happened to the Pharisees.

And even in His reproof He softens them down, by administering it with judgment. It is free from all reviling. And mark how circumspect is the mode of speech used by our Saviour towards them: for He does not say with an affirmation, Ye see, but "Ye say, We see." For it would have been entirely out of the question to attribute wisdom to men so utterly blind and void of mental light, as to say of Him, "We know that this man is a sinner." So that the Jews are condemned out of their own mouth, in saying that they saw, whilst all the time they did nothing of what they ought, and though knowing the will of the Father, were so proud and contemptuous as to dare to resist even the clearest miracles.—St. Cyril Alex.)

Thus conviction is like a burning glass, that gathers all the beams into one point or centre, and fastens them upon the soul.

Master, thus saying Thou reproachest us also. St. Luke xi. 45.

April 24.

GEORGE KEITH, FROM ABERDEEN, FIRST MISSIONARY OF
THE S.P.G., SAILED FOR BOSTON, 1702.

Who will go for Us. Is. vi. 8.

Such as go over into those parts for the propagation of the Gospel, should be men of solidity and good experience, as well as otherwise qualified with good learning, and good natural parts, and especially exemplary in piety, and of a discreet zeal, humble and meek, able to endure the toil and fatigue they must expect to go through, both in mind and body, not raw young men, nor yet very old, whose godly zeal to propagate true Christianity in life and practice should be their great motive; for people generally of those parts are very sharp and observant, to notice what is good or bad in those who converse among them.—(Letter of Mr. Keith from North America.)

He is the fittest man that ever came over for this province. He is a well studied divine, a good philosopher and preacher, but, above all, an excellent disputant. He has done great service to the Church, wherever he has been, by preaching and disputing publicly, and from house to house; he has confuted many (especially the Anabaptists) by labour and travel; by writing and printing books, and giving them out freely. By these means people are much awakened and their eyes opened to see the good old way, and they are very well pleased to find the Church at last take such care of her children.—(Character given of Mr. Keith by a fellow-labourer.)

These men are the servants of the Most High God, which shew unto us the way of salvation. Acts xvi. 17.

April 25.

FEAST OF ST. MARK, EVANGELIST AND MARTYR.

And He gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. iv. 11, 12.

What blessing any nation had by Christ, must be communicated to all nations ; the office of His Prophecie, to teach the ignorant ; the office of His Priesthood, to give remission of sinnes to the sinnefull ; the office of His Kingdom, by word, and sacraments, and spirit, to rule the inordinate ; that such as are dead in trespasses, may be made to sit together in heavenly places. . . . If it be God's purpose, that the Gospell shall be preached through the world for a witnesse, then ought Ministers to be carefull and willing to spread it abroad, in such good seruices as this that is intended. Sure it is great shame unto us of the ministry, that can be better content to set and rest us heere idle, than undergoe so good a worke. Our pretence of zeale is cleare discovered to be but hypocrisy, when we rather choose to mind unprofitable questions at home, than gaining soules abroad.—(From a Sermon preached in the presence of many honourable worshipfull, the Aduenturers and Planters for Virginia, 25 April, 1609. Published for the aduancement of their Christian purpose. By W. Symonds, Preacher at Saint Saviors, in Southwarke.)

We pray that the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ. 2 Thess. i. 11, 12.

April 26.

The High Priest then asked Jesus of His disciples, and of His doctrine. St. John xviii. 19.

Observe the manner in which our blessed Lord answered these questions. Still preserving the respect due to the Sacerdotal character, He said nothing against the High Priest, but only cleared His own innocence. The reason why He said nothing of His doctrine in particular, and answered sparingly in general terms, is, because the examination served only to entangle Him, and out of His words to gather matter of accusation. After Whose example we may learn that, being called to make answer of our faith and doctrine before our enemies, we are to do it so, as thereby we do not entangle ourselves, nor give any advantage unto them. The second thing to be observed in Christ's answer, is, that He refers Caiaphas to the judgment of His hearers, being resolved of the truth of His own doctrine, though sundry of them were His utter enemies. Behold then a good example for all the ministers of God's word to follow ; teaching them to deliver God's word so purely and sincerely that, if they be called into question about the same, they may be bold to appeal to the consciences of their hearers, although they be wicked men.—(Perkins, Exposition of the Creed.)

Sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Tit. ii. 8. See Acts xxiii. 6.

April 27.

Jesus said unto her, Neither do I condemn thee : go, and sin no more. St. John viii. 11.

It seems to have essentially belonged to our Lord's mission, not to act judicially in any respect. "I am come," says He, "not to judge the world, but to save the world." His business was exclusively moral, not judicial. Hereafter He was to come as a Judge. As Incarnate, and a sojourner on earth, He was to perform the office not of a Judge, but of a Saviour. He therefore, in the case of the woman, confines Himself to the gracious purpose, for which He had become man. But He does this in such a manner, as to put the moral bearing of the case out of all possibility of doubt: for to His words of mercy, He adds those of weightiest admonition—"Go, and sin no more." Here our Lord guards His leniency against the slightest shadow of misconception. He tells her she had sinned; and this was to say every thing. It was to tell her, that she had done infinitely more than expose herself to the being stoned to death; that she had exposed herself to the infinitely more dreadful judgment of God; but that she had now further time of trial, on her use of which must depend whether her present escape would be a gain or an aggravation.—(Alex. Knox.)

Sin no more, lest a worse thing come unto thee. St. John v. 14.

April 28.

Never man spake like This Man. St. John vii. 46.

How admirable are His more solemn discourses, especially that upon the Mount, and that, wherein He takes leave of His disciples! How clearly doth He state our duties, and what mighty encouragements does He give to practise them! How forcibly does He persuade men to self-denial and contempt of the world! How excellent and holy are all His precepts! How serviceable to the best interest of men in this life and that to come! What exact rule of righteousness hath He prescribed to men, in doing, as they would be done by! With what vehemency doth He rebuke all hypocrisy and Pharisaism! With what tenderness and kindness does He treat those, that have any real inclinations to true goodness! With what earnestness does He invite, and with what love doth He embrace, all repenting sinners! With what care doth He instruct, with what mildness doth He reprove, with what patience doth He bear with His own disciples! Lastly, with what authority did He both speak and live, such as commanded a reverence, where it did not beget a love! And yet, after a life thus spent, all the requital He met with was to be reproached, despised, and at last crucified.—(Bishop Stillingfleet.)

Wherefore, Lord, is the messenger of Thy truth regarded as an enemy by them, to whom he preaches, since there is no true joy but in the truth? *Amant lucentem; oderunt redarguentem.*—(St. Augustine.)

If I say the truth, why do ye not believe Me? St. John viii. 46.

April 29.

PROFESSOR STREET, OF BISHOP'S COLLEGE, CALCUTTA,
DIED, 1851.

I shewed . . . to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Acts xxvi. 19, 20.

His last illness was in accordance with his previous life : tranquil, patient, and most devout. Some of his oldest friends were seated around : one or two of them asking him to bestow his blessing on them, which he did in an humble and reverent way. To one, a native clergyman, he said : " May God look with His favour on this country, and build up His temple speedily ; may the more excellent minds of this nation learn that the Cross of Christ is their highest wisdom ; may they despise that which is great in the eyes of the world ; and know that the world's weakness "—then, correcting himself, he said, " may they know that what the world calls weakness is their true strength." To another he remarked, ' It has been several times on my mind during this illness, that we want wise *master labourers*, who will not allow men to wear out their strength in vain.' His friend suggesting, "*Ye know that your labour is not in vain in the Lord* : if there is not outward fruit, there is at least inward fruit ;" he answered very solemnly ; " Ah ! there it is—there is *so little inward fruit* among us.' . . . In the interval between violent bodily pains, he said : " O Jesus, in Thee only is my refuge." In the evening, he gently fell asleep in Christ, in the full possession of his faculties to the last.

More than conquerors through Him that loved us.
Rom. viii. 37.

April 30.

It is enough for the disciple that he be as his Master.
St. Matt. x. 25.

O Thou, Who art the Way, the Truth, and the Life !
my soul desires to conform to Thy Great Example.
My heart is stubborn, my will perverse. O do Thou
bow it, make it ready ; make me willing for this
work.

Thou tookest up my cross, Oh, let me not dream of
a bed of roses. Thou didst deny Thyself ; let me not
indulge my vain desires. Thou didst bear with the
weak ; Oh, let me be tender-hearted and gentle too.
Thou didst patiently endure injuries, let me not fret
and murmur under them. Oh let not lukewarmness
spoil my soul, nor the frowns of men make me ashamed
of Thee and Thy Gospel. I will walk as my Saviour
walked. O my Lord, make me holy, as Thou art
holy ; perfect, as my Father which is in heaven is per-
fect. O my Lord, there is no other way to glory but
by Thee. Thou camest not to do Thine own will ; I
will go through briers and thorns, through good report
and evil report. Oh chase away all slavish fear from
my soul ; let me not be afraid of difficulties. What
can be difficult, where Thou art both the Guide and the
Encourager ? The sight of Thy cross shall be my
motive. I will travel with Thee ; I will sail through
the boisterous sea of this life with Thee. And oh, let
me arrive safe at last in the everlasting harbour. Amen.
(Meditations on the Life and Passion of our Lord.)

If we suffer, we shall also reign with Him. 2 Tim.
ii. 12.

May 1.

ST. PHILIP, APOSTLE OF PHRYGIA, AND ST. JAMES,
FIRST BISHOP OF JERUSALEM, MARTYRS.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? St. John xiv. 9.

Hast Thou so long been with us, gracious Lord,
And yet have we not known Thee ! while Thy word
Within us and about us wraps around,
Impalpable as th' air ? Thine eye is found
In th' heart of hearts, and Thy sustaining hand ;
And all events, arrang'd at Thy command,
Are but th' unfoldings of a Father's care,
Unsought for, and responsive to our prayer,—
And yet have we not known Thee ? have we brought
Others to Thee, and Thy true wisdom taught,—
And yet not known Thee ? by our home retreat,
Our own Bethsaida, " Have ye here no meat ?"
Thou seem'st to say, that so Thou mightest lead
To feel our own deep want, in that our need,
Of all true bread that satisfies, that we
Might turn, and hang our famish'd souls on Thee ;
Thousands at Thy good word with food abound,
And show that Thy live presence dwells around,—
And yet have we not known Thee ? Have not known
The all-transcending circle and the crown
Of Thy deep love !—Still know Thee not, nor find
The Father's image within Thee enshrin'd ? (Cathedral.)

Certain Greeks came to Philip, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew : and again Andrew and Philip tell Jesus. St. John xii. 20, 22.

May 2.

See St. Luke vi. 12-16.

An apostolical office requires men of truly Apostolical spirit, who, always bearing about in their body the cross of Jesus Christ, shall proclaim it both by word and deed, and reduce the whole world into obedience to it; therefore so high is the degree of sanctity with which the ministers of God ought to be endued, that it should be such as would adorn even Apostles themselves. So that even the Lord Himself, when about to choose His Apostles, and send them into the world, poured out a profound prayer during the whole previous night, while communicating with His Father on such an important thing. Further, when He called them to Him, with what solemn words does He admonish them of their duty! Under what discipline does He send them out! With what precepts does he imbue their minds! With what injunctions to integrity, to mortification, to patience! What else did such a Master mean by such preparation, than to teach the Doctors and Pastors of the Church, to lay hands suddenly on no man, to think that the office of preaching the Gospel was to be committed only to the most select and approved of men? Nay, even after His resurrection, He does not suffer them to go forth to preach the Gospel, although fervent with love, and well taught in the Scriptures, but ordered them to remain at home, and wait with much meditation, till they should be endued with power from on high.—(Thomas a Jesu.)

Without Me ye can do nothing. St. John xv. 5.

May 3.

He ordained twelve, that they should be with Him, and that He might send them forth to preach. St. Mark iii. 14.

The plan of seminaries for educating, instructing, and forming Ministers, whose sole employment shall be the promotion of the salvation of souls, and the dispensation of the grace of the Gospel, is one sanctified by the wisdom of God, who descended from heaven, and, taking upon Him our flesh, propagated the universal Church by two Seminaries; of which one consisted of not more than twelve men, the other of seventy: but such was the care which the Lord took of them, that He always superintended them even up to His death, and then sent His Holy Spirit upon them from heaven. For it is needful for any one who has determined to undertake the office of preaching the Gospel to the Gentiles, first to prepare his soul by holy life and learning. Learn for a long time what you desire to teach. So from the command to the Apostles, that they should remain in Jerusalem till they should be endued with power from on high, we learn that no one should dare to take upon himself the responsibility of the divine and heavenly office of preaching, especially amongst the heathen, till he has gotten strength and power to discharge it, by the aid and gift of the Holy Spirit, and the knowledge of Holy Scripture: then at length let him go abroad, sow his seed, and season everything with the salt of the Gospel.—(Thomas a Jesu.)

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. Prov. xxiv. 27.

May 4.

ARTHUR LAKE, D.D., BISHOP OF BATH AND WELLS,
DIED, 1626.—FIRST BISHOPS OF FREDERICTON AND
COLOMBO CONSECRATED, 1845.

*As every man hath received the gift, even so minister
the same one to another, as good stewards of the manifold
grace of God. 1 Peter iv. 10.*

Neither is it enough for us to make much of it [the possession of Christian truth] for our own good, but also wee should propagate it to others. And here let me tell you, that there lieth a great guilt upon Christian States, and this amongst the rest, that they have not been carefull to bring, them that sit in darknesse and in the shadow of death to the knowledge of Christ and participation of the Gospel. Much travelling to the Indies, East and West, but wherefore? Some go to possesse themselues of the lands of the infidels, but most by commerce, if by commerce, to grow richer by their goods. But where is the Prince or State that pitieth their soules, and without any worldly respect, endeauours the gaining of them unto God? Some show we make, but is is but a poore one; for it is but an accessorie to our worldly desire; it is not our primarie intention. (See St. Matt. vi. 33.) If the Apostles and Apostolicke men had affected our salvation no more, we might have continued till this day such as sometimes we were, barbarous subjects of the prince of darknesse.—(Sermon preached by Bishop Lake before Charles I. and the House of Lords on a Fast Day.)

*We are verily guilty concerning our brother. Gen.
xlii. 21.*

May 5.

Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen. St. Matt. xxviii. 19, 20.

The first and most successful of preachers were those very disciples of Christ, whose encouragement and instruction were the primary objects of the injunctions here delivered. They were Missionaries, in the strictest sense of the word ; the teachers of a religion entirely new, opposed in its principles, its doctrines, and precepts, to the several sects of philosophy, and modes of superstition, prevailing in the different countries which they traversed as strangers, as well as to the propensities of a corrupt nature. The object, to which they directed their labours, was a radical change in the religious tenets and moral dispositions of mankind : and, in the conflict of weakness with power, of mildness and patience with persecution and violence, of simplicity with learning and wit, of the plain doctrine of a crucified Redeemer with the eloquence of the rhetorician and acuteness of the philosopher, the success of their endeavour bore an ample proportion to the boldness and magnitude of their enterprise.—(Archbishop Howley, Sermon before S.P.G. on Text.)

They went forth, and preached every where, the Lord working with them. St. Mark xvi. 20.

May 6.

These twelve Jesus sent forth. St. Matt. x. 5.

With this view He sends out His disciples, that He might teach them, after preaching in Palestine, as in a sort of training school, to strip themselves for their conflict with the world. For this purpose then He makes the exercises even more serious than the actual conflicts, so far as pertained to their own virtue ; that they might more easily engage in the struggles that were to ensue ; as it were a sort of tender nestlings whom He was at length leading out to fly. And for the present He makes them physicians of bodies, dispensing to them afterwards the cure of the soul, which is the principal thing.

And mark, also, how well-timed was the mission. For not at the beginning did He send them ; but when they had enjoyed sufficiently the advantage of following Him, and had seen a dead person raised, and the sea rebuked, and devils expelled, and a paralytic new-strung, and sins remitted, and a leper cleansed, and had received a sufficient proof of His power, both by deeds and words, then He sends them forth : and not to dangerous acts, for as yet there was no danger in Palestine, but they had only to stand against evil speakings. However, even of this He forewarns them, I mean, of their perils ; preparing them even before the time, and making them feel as in conflict, by His continual predictions of that sort.—(St. Chrysostom.)

*' lead in the way of righteousness, in the midst of
th's of judgment. Prov. viii. 20.*

May 7.

Ye are the salt of the earth. St. Matt. v. 13.

Our Saviour, methinks, doth excellently represent the hopeless condition of a vicious minister, by a parable, when, speaking to the Apostles, He tells them, "Ye are the salt," &c. Salt, if it be good, is of excellent use to season many things; but, if it become itself unsavoury, it is not only the most useless thing, good for nothing, but irrecoverably lost. Thus necessary is holiness in a Minister, both for himself and others.—(Bishop Bull.)

Remember—ye are the salt of the earth. All that which is to preserve, and benefit, and bless the countries to which you are going, is, by the grace of God, to proceed from the faithful labours and the holy lives of Christian Missionaries, and the true disciples of the Lord. And, in this view, how great is the importance of your maintaining, in lively and vigorous exercise, that grace of God, by which you may become blessings to others! "If the salt have lost his savour, wherewith shall it be salted?" This question the Missionary labouring among the heathen should ever have present to his mind. The cause of the Saviour depends, in a peculiar manner, on his individual character and exertions. These considerations will excite you to a special watchfulness and prayer.—(Instructions to Missionaries.)

If the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. St. Matt. v. 13.

May 8.

FIRST BISHOP OF CALCUTTA CONSECRATED, 1814.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. 1 Tim. iii. 1.

Overpowered by the vast magnitude and appalling novelty of such a charge, Dr. Middleton was at first tempted to decline the offer. His maturer thoughts, however, condemned this determination as unworthy of a Christian Minister; and he found no peace of mind, until he had recalled his first decision, and formed a resolution to brave the difficulties of the office, and the dangers of a tropical climate, in the service of his Saviour. "You will easily imagine," he writes, "that in accepting this office, I have sustained a severe conflict of feelings. I *had* even declined it; but when I came to settle the account with my own heart, I really found that I had little to allege in behalf of my decision. I began to suspect that I had yielded to some unmanly considerations, when I ought rather to have counted my comfort, and my connexions, and my prospects at home, as altogether worthless, in comparison with the good of which it might possibly be the design of Providence to make me the instrument. How far, even now, I have reasoned rightly, God alone knows. But I have endeavoured to view the subject impartially, and I trust in the Almighty to bless the work in which I am to engage."—(Life, vol. i. p. 51.)

Unto the angel of the Church in Thyatira write; These things saith the Son of God; . . . I know thy works, and charity, and service, and faith, and thy patience, and thy works. Rev. ii. 18, 19,

May 9.

Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it ? St. Luke xiv. 28.

The Rev. William Garnon, late Chaplain of Sierra Leone, in one of his letters, not long before his death, forcibly urged the importance of weighing well the motives on which men engage in Missionary labours. "I have been led," he says, "by painful experience, to perceive the necessity of a strict and serious examination into the motives and views of all those who may offer themselves as Missionary labourers. The consideration of local circumstances is not sufficiently attended to by those who are about to engage themselves in a foreign land. The thought of going abroad, of seeing new countries, captivates us for a time ; and fills us with strange notions, as improper as they are absurd. Whereas, did such a man endeavour to lay these things aside, and enquire if he could give himself up to the same service as that in which he is about to engage, with regularity and constancy, in his own native land, he would then perhaps find himself better prepared to meet the real difficulties of his station : if he could not so give himself up, how would he be able to do it among discouragements and temptations ?"—(Instructions to Missionaries.)

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. St. Luke xiv. 29, 30.

May 10.

**J. D. JOENICKE, MISSIONARY OF THE S. P. C. K. TO
TANJORE, DIED, 1800.**

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.
Prov. xxii. 29.

When first sent to India, Mr. Joenicke was wisely directed to remain for a time with M. Schwartz, by whose admonitions and example it was the express wish of the Society that he should regulate his conduct. He made rapid progress in the English language, and was soon able to assist in that service. In the Tamul, also, he found little difficulty, and could read the New Testament in a few weeks. Schwartz, in his report of him at this time, observed, "His talents are excellent; but his heart, temper, and conduct, are the principal qualities which recommend him to the mission. May he become a burning and shining light to this idolatrous country!" From the time of his arrival in India he pursued his work with fervour and delight, a great blessing to the congregation and schools at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ in the countries to the south, where no Missionary had ever been before. Joenicke sowed the seed from which has sprung the rich harvest of late years in Tinnevely. On his early death, the Society recorded "the great endowments of his mind, the excellent dispositions of his heart, and his zeal for the glory of God and the good of souls."—(See Hough.)

Whatsoever thy hand findeth to do, do it with thy might.
Ecc. ix. 10.

May 11.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me ? St. John xxi. 15.

The words of Christ in this memorable passage exhibit very clearly the principles, duty, character, and conduct of the Christian Missionary. The Christian's love to Christ is his great motive to exertion : the life, which he lives in the flesh, he lives by the faith of the Son of God, Who loved him, and gave Himself for him. The commandment of Christ to feed His flock declares the nature and object of his labours ; and the example of Christ Himself, in life and death, is the model and pattern for his imitation.—(Rev. L. Richmond.)

For the strengthening of Christian graces in your minds, suffer me to remind you of the supreme importance of the love of Christ, as the ruling motive of your conduct. There is no principle that can animate you in the habitual discharge of the duties of your important work, but the constraining love of a dying Saviour. The Incarnation and Death of Immanuel is the most stupendous theme that men or angels can contemplate. The mysteries of His redemption, the depths of His mercy, the glories of His power ; these are the topics which transform and support the soul. These inspire a man with a restless anxiety that Christ may be magnified in his body, whether by life or by death. All that ever has been done, or ever will be done with effect, in the cause of missions, has flowed from this pure and exalted source.—(Bishop D. Wilson.)

He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed my lambs. St. John xxi. 15.

May 12.

SAMUEL MARSDEN, APOSTLE OF AUSTRALIA, DIED, 1838.

Fear not them which kill the body, but are not able to kill the soul. St. Matt. x. 28.

Four qualifications seem absolutely requisite for a Missionary : piety, industry, prudence, and patience.

It will be readily admitted that sound piety is essential, and that, without this, nothing can be expected. A man must feel a lively interest in the eternal welfare of the heathen, to spur him on to the discharge of his duty.

A Missionary should also be naturally of an industrious turn : a man, who could live in any country by dint of his own labour. An industrious man has great resources in times of difficulties and danger, in his own mind. Great difficulties will also be surmounted by an industrious man, while very small ones will overwhelm an idle man with despair. A Missionary's habits of industry ought to be fully established, or he will be found totally unfit for the arduous work of the Mission, in a country where nothing has been done before him.

It will also require great prudence and circumspection in a Missionary, to govern a savage mind, upon which his own very existence will depend. His difficulties will, many of them, be new ; and much greater and more numerous than he can possibly foresee. On this account he will require great patience and perseverance to bear up under them.—(Letter of Rev. S. Marsden.)

Thou renderest to every man according to his work.

12.

May 13.

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey. St. Matt. x. 9, 10.

He said not, Take them not with you, but, even if you can obtain them from another, flee the evil disease. And you see that hereby He was answering many good purposes ; first, setting His disciples above suspicion ; secondly, freeing them from all care, so that they might give all their leisure to the word ; thirdly, teaching them His own power. Of this, accordingly, He quite speaks out to them afterwards, " When I sent you without purse, and scrip, and shoes, lacked ye any thing ?"

So much confidence ought a preacher to place in God, that he should be most certain that the necessaries of this present life shall not be wanting to him, although he does not see how they shall be supplied. Otherwise while his mind is occupied with things temporal, he will have less regard to the provision of things eternal for others. If a person wishes to give an allegorical application of the words, we may say, that in a purse money is shut up. And money shut up represents wisdom that is hidden. He therefore who has the word of wisdom, but neglects to put it forth to the advantage of his neighbour, is the same as one who keeps his money shut up in his purse. By gold, too, we may understand worldly wisdom ; by silver, the glitter of rhetoric ; arts which the Apostles did not pursue.—(See St. Chrysostom and Bede.)

I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 1 Cor. ii. 1.

May 14.

Neither two coats. St. Matt. x. 10.

But perhaps some one may say, That the rest may not be unaccountable, but not to have a scrip for the journey, neither two coats, nor a staff, nor shoes, why did He enjoin this ? Being minded to train them unto all perfection ; since even further back, He had suffered them not to take thought so much as for the next day. For even to the whole world He was to send them out as teachers. Therefore of men He makes them even Angels (so to speak) ; releasing them from all worldly care, so that they should be possessed with one care alone, that of their teaching ; or rather even from that he releases them, saying, Take no thought how or what ye shall speak. And thus, what seems to be very grievous and galling, this He shews to be especially light and easy for them ; for nothing makes men so cheerful as being freed from anxiety and care ; and especially when it is granted them, being so freed, to lack nothing, God being present, and becoming to them instead of all things.—(St. Chrysostom.)

This may seem rather severe, that He should send them out in winter-time, half naked, but, 1. This well enough became the Providence, which He was determined to exert towards them : 2. This suited well enough with the mean and low estate of that kingdom of heaven, and of the Messiah, which the Apostles were to preach.—(Dr. Lightfoot.)

Having food and raiment, let us be therewith content.
1 Tim. vi. 8.

May 15.

Behold, we have forsaken all, and followed Thee.
St. Matt. xix. 27.

Give yourselves up wholly and unreservedly to God. This, I doubt not, has already been done by you all. But it is not to be done once only ; but constantly, from day to day ; and, on this, all your ministerial usefulness entirely depends. If the heart be not right with God, you will never be steadfast in his covenant, or persevering in His service : your spirits will sink under the discouragements that will arise ; and we shall have the pain of seeing you return, like soldiers that have fled from the field of battle, without honour to yourselves, and without benefit to the cause in which you have been engaged.

And, in this surrender of yourselves to God, be careful that there be no reserves. Give to Him all that you have, and all that you are—to be disposed of according to His sovereign will, in any way that may most conduce to His glory. Think nothing that you have your own : let your bodies and your souls, your time, your property, your health, your ease, your all, be His. Desire nothing but that He may be magnified in them, whether by privation or ease, whether by life or death. Then nothing will come amiss to you ; and you will be prepared to bless Him equally, whether He wound or heal, whether He give or take away.—(Address to Missionaries, by Rev. C. Simeon.)

Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. St. Luke xiv. 33.

May 16.

He that abideth in Me, and I in him, the same bringeth forth much fruit : for without Me ye can do nothing.
St. John xv. 5.

The conversion of souls to God, and all their spiritual progress and growth, can proceed from none but from God. For so it is written, "The Lord will give grace and glory;" and so saith the Lord Himself: "No man can come to Me, except the Father, which hath sent Me, draw him." What is it then that men do in the conversion of others? This one thing, that they are used by God as instruments, just as a pen is used for writing, or a saw for cutting. As therefore a tool, if it wishes to move by itself, will effect nothing, but if it be moved by the artificer, will effect everything, so, in this divine and supernatural work, a man will be efficient in just such proportion as he is united with God, and moved by Him : wherefore the more united a person is to God, the more fit is he for promoting the salvation of souls. For God is wont to use fit instruments, that is men who are bent on self-denial, as in a mighty work of faith, and often works, and accomplishes His purpose, more effectually in a short time by them, than in a long time by most others, who seem to themselves and to the world to have more wisdom. This is plain in the case of the Apostles, who being void of human wisdom, and other worldly gifts and aids, filled the whole world with faith and knowledge of Christ.—(Thomas a Jesu.)

From Me is thy fruit found. Hos. xiv. 8.

May 17.

By this shall all men know that ye are My disciples, if ye have love one to another. St. John xiii. 35.

Omitting to speak of the miracles which they should do, He maketh their characteristic, love. And why? Because it is this which chiefly shews men holy; it is the foundation of all virtue. For "this," He saith, "is to be a disciple; so shall all men praise you, when they see you imitating My love." What then? Do not miracles much more shew this? By no means. The working of miracles indeed brought over the world, because love was before it; had not this been, neither would that have endured. This then straightway made them perfect, the having all one heart and one soul. But had they been separated one from the other, all things would have been lost.

Now He spake this not to them only, but to all who should believe on Him; since even now, there is nothing else that causes the heathen to stumble, except that there is no love. Miracles do not so much attract the heathen, as the mode of life; and nothing so much causes a right life as love. While the message of the Gospel was not yet spread abroad, miracles were with good reason marvelled at, but now men must get to be admired by their lives. We, we are the cause of the heathen's remaining in their error. Their own doctrines they have long condemned, and in like manner they admire ours, but they are hindered by our mode of life. To follow wisdom in talk is easy, many among themselves have done this; but they require the proof by works.—(St. Chrysostom.)

Shew me thy faith (by) thy works. St. James ii. 18.

May 18.

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? St. Matt. xvi. 26.

These words were addressed to the disciples, and St. Bernard shews that they are to be understood not only of temporal gains, but of the spiritual profit of others, which a Missionary seeks to promote.

If you wish to be wholly devoted to the welfare of all, like him who was made all things to all men; I praise your philanthropy, if only it is perfect. But how should it be perfect, if you exclude yourself? You too are a man. So then if your philanthropy is full and perfect, let that bosom which embraces all include yourself. Otherwise what will it profit you, if you gain all, and lose your own self? Wherefore as all have the benefit of you, be you also one of the benefited. Why should you alone be deprived of your spiritual office? You are a debtor both to the wise and unwise; and do you refuse attention to yourself alone? The foolish and the wise, the slave and the free, the rich and the poor, the old and the young, the righteous and the wicked, all alike partake of you, all are nourished by you as at a public fountain; and will you stand thirsting apart? What folly is it, to be willing to promote the advantage of others, to your own loss! Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.—(St. Bernard, de Consideratione.)

Take heed unto thyself. 1 Tim. iv. 16.

May 19.

Howbeit this kind goeth not out but by prayer and fasting. St. Matt. xvii. 21.

Had the disciples been conscious of any defect in themselves, they had never asked the question, Why could not we cast him out? Our good God sometimes finds it requisite to hold us short in those abilities whereof we make the least doubt, that we may feel whence we had them. Little did they think to hear of their unbelief. It is possible for us to be defective in some graces, and not to feel it. Although not so much, their weakness is guilty of this unprevailing, as the strength of that evil spirit: "This kind goeth not out but by prayer and fasting." Weaker spirits were wont to be rejected by a command; this devil was more sturdy and boisterous. As there are degrees of statures in men, so there are degrees of strength and rebellion in spiritual wickednesses. Here bidding will not serve; they must pray, and praying will not serve without fasting. They must pray to God that they may prevail; they must fast to make their prayer more fervent, more effectual: we cannot now command, we must fast and pray. How good is our God to us, that while He hath not thought fit to continue to us those means which are less powerful for the dispossessing of the powers of darkness, yet hath He given to us the greater! While we can fast and pray, God will command for us, Satan cannot prevail against us.—(Bishop Hall.)

When I am weak, then am I strong. 2 Cor. xii. 10

May 20.

**JOHN ELIOT, OF CAMBRIDGE UNIVERSITY, APOSTLE OF
THE NORTH AMERICAN INDIANS, DIED, 1690.**

*Every man shall receive his own reward according to
his own labour.* 1 Cor. iii. 8.

The barbarous character of the language of the Indians did not prevent the efforts of Eliot for their salvation. In a few months, by the aid of a young Native who knew English, he was able to speak intelligibly. He translated the Commandments, the Lord's Prayer, and many texts of Scripture ; and at the close of a Grammar, which he composed, he wrote the following sentence—one that well deserves to be remembered—" Prayers and pains, through faith in Jesus Christ, will do anything." He translated the whole Bible into the Indian language, the first Bible ever printed in America.

When unable to continue any longer his public services, he still exerted himself in private among the Indians, until his strength was nearly exhausted. During his last illness he said, " There is a dark cloud upon the work of the Gospel among the Indians. The Lord revive and prosper the work, and grant it may live when I am dead ! It is a work which I have been doing much and long about. But what was the word I spoke last ? I recall that word. My doings ! Alas ! they have been poor, and small, and lean doings, and I will be the man that shall throw the first stone at them all. "

The fire shall try every man's work of what sort it is.
1. Cor. iii. 13.

May 21.

Behold, I send you forth as sheep in the midst of wolves. St. Matt. x. 16.

He speaks in what follows of the evils that were to befall them ; from the first, even long beforehand, preparing them for the war against the devil. And many advantages were hence secured ; first, that they learnt the power of His foreknowledge ; secondly, that no one should suspect, that through weakness of their Master came these evils upon them ; thirdly, that such as undergo these things should not be dismayed by their falling out unexpectedly, and against hope ; fourthly, that they might not at the very time of the cross be troubled on hearing these things.

What then is their consolation for all these things ? The power of Him that sends them. Wherefore also He puts this before all, saying, " Behold, I send you." This suffices for your encouragement and for confidence. Be not troubled, (so He speaks,) that sending you among wolves, I command you to be like sheep and like doves. For I might indeed have done the contrary, and have suffered you to undergo nothing terrible, nor as sheep to be exposed to wolves ; I might have rendered you more formidable than lions ; but it is expedient that so it should be. This makes you also more glorious ; this proclaims also My power.—(St. Chrysostom.)

My grace is sufficient for thee : for My strength is made perfect in weakness. 2 Cor. xii. 9.

May 22.

Ye shall be hated of all men for My Name's sake.
St. Matt. x. 22.

If such was the tenderness of heart which Jesus uniformly displayed—(see Feb. 25), we may justly believe that He could not have sent forth His disciples, those whom He loved unto the end; He would not have urged them to give up all their connections, and all their comforts, to expose themselves to reproach and persecution, to a painful prison or a torturing death, unless the object which He sent them to accomplish had been of paramount importance, and could be obtained in no other way. Unless the state of those, to whom the Apostles went preaching repentance and remission of sins, had been truly grievous—a state to which no earthly destitution, no earthly suffering, is worthy to be compared, He would have allowed them to remain in their ignorance, as *we* are sometimes recommended, and sometimes disposed, to do. But He regarded the state of the heathen differently. He Who, knowing all things beforehand, knew what His Apostles would undergo; did, nevertheless, commission those whom He best loved to labour day and night, to encounter persecution, contumely, and death itself, that they might turn men from their idolatrous vanities, to serve the living God.—(Archbishop Sumner.)

Wherein I suffer trouble, as an evil doer, even unto bonds. . . . Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 Tim. ii, 9, 10.

May 23.

Have faith in God. St. Mark xi. 22.

Our ears, O Lord, have heard no voice,
No charge from Thee to roam,
Yet trust in Thee has ruled our choice
That leads us far from home.

Thy Providence our path has crost
'Mid scenes of want and woe ;
We know Thou wouldst not have us lost,
And therefore we will go.

We trust in Thee our course to steer
Across the waters wide ;
The Christian has no cause to fear,
Since Jesus walk'd the tide.

We trust that wheresoe'er we go,
Thy mercy will not sleep ;
Thy way is in the sea, we know,
Thy path upon the deep !

Guide us, O Lord, where'er we sail ;
Land us where'er Thou wilt ;
And grant, whene'er our hopes must fail,
It may not be from guilt.
(Verses for 1851.)

Certainly I will be with thee. Exod. iii. 12.

May 24.

In your patience possess ye your souls. St. Luke xxi. 19.

Let us always keep in mind the years of eternity ; so, whatever adversity or affliction happen, we shall more easily bear it. Therefore, if the world frown upon me, if I meet with many troubles and afflictions, if misfortunes befall me, if they rush upon me like waves, one on the neck of another, if I be tossed up and down, then these shall be my daily thoughts : " Well, let the world have its course, I am content to bear it ; God's will be done : let the sea be troubled ; let the waves thereof roar ; let the winds of affliction blow ; let the waters of sorrows rush upon me ; let the darkness of grief and heaviness compass me about ; yet will I not be afraid : these storms will blow over ; these winds will be laid ; these waves will fall ; this tempest cannot last long ; and these clouds shall be dispelled : whatsoever I suffer here, shall shortly have an end, I shall not suffer eternally ; come the worst that can come, death will put an end to all my sorrows and miseries. Lord, grant me *patience* here, and ease hereafter. I will suffer patiently whatsoever can happen, and shall endeavour to do nothing against my conscience, and displeasing unto Thee : for all is safe and sure with him, who is certain and sure of a blessed eternity.—(Bishop Taylor.)

Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient ; stablish your hearts, St. James v. 7, 8,

May 25.

If they have called the master of the house Beelzebub, how much more shall they call them of his household ?
St. Matt. x. 25.

Trials await us in every situation, but especially in that on which you are entering : and if you go forth with any other expectation than that of a life of great difficulties, and manifold temptations, you will never be able to stand in the evil day. You must be armed beforehand with the mind that was in Christ Jesus, and be prepared for crosses and sufferings like His. No man can be a Christian without taking up his daily cross ; much less can he be a Minister ; and least of all can he be a Missionary among the heathen. You are going to contend with Satan in the very heart of his dominions : and can you suppose, that he will make no effort to withstand you ? Be assured that he will call forth all his legions of malignant spirits, and make use also of all his confederates among the human race, to oppose your progress and to defeat your labours. And you must be prepared for many a severe conflict both with men and devils. You must put on the whole armour of God ; taking with you continually the sword of the Spirit, the breast-plate of righteousness, the helmet of hope, and the shield of faith. It is in this way only that you can hope to prevail against him. But if you fight a good fight, and war a good warfare, you shall overcome at last.—(Rev. C. Simeon.)

These things have I told you, that when the time shall come, ye may remember that I told you of them. St. John xvi. 4,

May 26.

AUGUSTINE, APOSTLE OF THE ANGLO-SAXONS, 597.

Who remembered us in our low estate : for His mercy endureth for ever. Ps. cxxxvi. 23.

When they were introduced to the King, some few days after their landing, Augustine and his companions carried a silver cross for their banner, together with the picture of our blessed Saviour, and singing litanies, they put up their prayers to God Almighty for His blessing on themselves, and those they came to convert. When they drew near to Canterbury, where he had given them liberty to preach, they are said to have sung this litany, in unison : " O Lord, according to all Thy righteousness, we beseech Thee, let Thine anger and Thy fury be turned away from this city, and from Thy holy place : for we have sinned. Alleluia."

As soon as they were brought to the houses assigned them by the King, they immediately began to govern themselves by the primitive and apostolical practice, spending their time in prayer, fasting, and other exercises of discipline, preaching as fast as opportunity presented ; and living in a noble contempt of secular interest, receiving nothing from those they instructed but bare necessities, acting up to their own doctrine in all instances of duty ; and being ready to undergo any hardship, even to the loss of life, in defence of the truths they published. This holy conduct was quickly answered with success.—(Collier, from Bede.)

This is the Lord's doing ; it is marvellous in our eyes. Ps. cxviii. 23.

May 27.

VENERABLE BEDE, DIED ON ASCENSION DAY, 735.

Our conversation is in heaven. Phil. iii. 20.

Until the Feast of the Ascension, every day he gave lessons to us, his pupils, and the rest of his time he occupied himself in chanting psalms. He sang antiphons, and amongst them this one : " O King of glory, Lord of power, Who this day didst ascend a victor above all the heavens, leave us not orphaned behind Thee, but send to us the promised Spirit of the Father. Hallelujah ! " At the words, " leave us not orphaned behind Thee, " he burst into tears. During those days, also, he composed a translation of the Gospel of St. John into our native tongue, for the use of the Church.

On Wednesday, one of us said to him : " Dearest master, we have yet one chapter to translate ; will it be grievous to thee, if we ask thee any further ? " He answered : " It is quite easy—take the pen and write quickly. " Thus did he live till evening. Then that scholar said to him : " Dearest master, there is only one thought left to write. " He answered : " Write quickly. " Soon the scholar replied : " Now this thought also is written. " He answered : " Thou hast well said. It is finished. Raise my head in thy hand, for it will do me good to sit opposite my sanctuary, where I was wont to kneel down to pray : that sitting, thus I may call upon my Father. " So he seated himself on the ground in his cell, and sang the " Glory to Thee, O God, Father, Son, and Holy Ghost ; " and when he had named the Holy Ghost, he breathed his last breath.—(Neander.)

Grant that we may in heart and mind thither ascend.

May 28.

Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. St. Matt. x. 33.

I entreat you never to forget these words while you retain the name of Missionary. Some who have gone before you have forgotten them. Let me therefore imprint on your minds this solemn denunciation.

A Minister of Christ denies Christ, when, instead of labouring in His service, and endeavouring to win souls, he hides his talent in a napkin, and lives in a state of decorous indolence; only appearing occasionally in his sacred character, and then only to serve his own reputation.

A Minister of Christ denies Christ, when, while he preaches to the people, though it be with splendid eloquence and apparent zeal, he so preaches that the offence of the cross ceases; and the world is not at all disposed to be at enmity with him, or to reproach him for the doctrine which he maintains.

A Minister of Christ denies Christ when he courts the society, and is flattered by the applause of men, who have no respect for the name or religion of Christ; when he prefers science and talents to purity of heart, God's law, and eternal truth; and, instead of being transformed in the spirit of his mind, carries about with him these words, written in legible characters, I am conformed to the world.—(Dr. Buchanan's Address to Missionaries.)

If we deny Him, He also will deny us. 2 Tim. ii. 12.

May 29.

**FIRST BISHOPS OF VICTORIA AND OF RUPERT'S LAND
CONSECRATED IN CANTERBURY CATHEDRAL ON WHIT-
TUESDAY, 1849.**

*We wish you good luck in the name of the Lord. Ps.
cxxix. 8.*

The Warden, in proposing the health of the Bishops of Victoria and Rupert's Land, could assure their Lordships that they would bear with them the earnest and frequent prayers of the inmates of St. Augustine's who, he hoped, might be considered humble but hearty coadjutors with them in their missionary labours.

The Bishop of Victoria observed, that he would be much comforted by knowing that they went forth with the prayers of those now around them.

The Bishop of Rupert's Land said, that his diocese was, indeed, distant, and its climate inhospitable; but the people among whom his lot would, for the future, be cast, was a most interesting people. It was his earnest hope that he might be enabled, ere long, to address them in their own language; that he might soon establish a college for the education of native youths; and that, at a future period, he might, with God's blessing, ordain and lay hands upon native Ministers, and set them apart to preach the Gospel in that remote land to which he would in a few days be on his way. He must throw himself on the support of the friends he left behind; and particularly he desired to be remembered in their prayers.—(Account of Proceedings at the Consecration Feast, in the hall of St. Augustine's College.)

Pray one for another. St. James v. 16,

May 30.

FIRST BISHOP OF SIERRA LEONE CONSECRATED, 1852.

Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit. St. John xii. 24.

Of the eighty-seven Missionaries and Catechists, who have gone from England to West Africa in the course of forty years, thirty-eight have died. Out of the whole number, fifty-one have been English Missionaries ; and twenty out of the thirty-eight who have fallen in the field. This statement, however, gives but an imperfect view of the Christian heroism of these men. In the year 1823, out of five who went out, four died within six months, yet two years afterward, six presented themselves, three being English clergymen, for that mission. They went to Africa, and two fell within four months of their landing, while a third was hurried away in extreme illness. In the next year three more went forth, two of whom died within six months ; so that in the course of four years fourteen men had gone out, of whom more than half had died within a few months of landing. Yet fresh labourers willingly offered themselves on each succeeding year, to the full extent of the ability of the Society to send them out. We sometimes hear a taunt thrown out against Protestant Missions—Where is their self-devotion ? Where their Christian heroism ? Let these facts give the answer.—(C.M. Jubilee Volume.)

Hold such in reputation : because for the work of Christ he was nigh unto death, not regarding his life. Phil. ii. 29, 30.

May 31.

**CAPTAIN MARTIN PROBISHER SAILED FROM HARWICH, TO
FIND A NORTH-WEST PASSAGE FROM ENGLAND TO
ASIA, 1578.**

Behold, Aaron and Hur are with you. Exod. xxiv. 14.

The faithful ministrations of a clergyman of the English Church accompanied and sanctified the earliest entrance of our countrymen into the Arctic regions. "Maister Wolfal, a learned man, (was) appointed by her Maiestie's Councell to be their Minister and Preacher. This Maister Wolfal, being well seated and settled at home in his owne Countrey, with a good and large living, being of good reputation among the best, refused not to take in hand this painefull voyage, for the onely care he had to saue soules, and to reforme these Infidels if it were possible to Christianitie : and also partly for the great desire that he had that this notable voyage so well begunne, might be brought to perfection : and therefore he was contented to stay the whole yeare, if occasion had served, being in euery necessary action as forward as the resoluteest men of all. Wherefore, in this behalfe, he may be rightly called a true Pastor and Minister of God's Word, which for the profite of his flocke spared not to venture his own life. . . . On Winter's Fornace (he) preached a godly sermon, which being ended, he celebrated also a Comunion vpon the land. The celebration of the diuine mystery was the first signe, seale, and confirmation of Christ's name, death, and passion, euer knowen in these quarters."—(Anderson's Colonial Church.)

Acknowledge ye them that are such. 1 Cor. xvi. 18.

June 1.

He said unto Simon, Launch out into the deep, and let down your nets for a draught. St. Luke v. 4.

The net, to fish for men, is commonly the word truly preached ; the threads are the words of persuasion ; the knots the arguments of reason ; the plummets are the articles and grounds of the faith. This net is to be wove by study and pains, to be let down and loosed by preaching, to be gathered up by calling men to account of what was heard, what they have done upon it ; it is washed and cleansed by our tears and prayers, and spread and dried by our charity and mortified affections. And this is the net, that we must let down, though we catch nothing, and at His word it is to be let down. His word is to be the length and breadth, the whole rule and measure of *our* sermons, all *your* actions.—(Dr. Mark Frank.)

Had Christ enjoined Simon a harder task, he had not refused ; yet not without an allegation of the unlikelihood of success. Sometimes God crosseth the fairest of our expectations, and gives a blessing to those times and means whereof we despair. Those pains cannot be cast away, which we resolve to lose for Christ. Our humble and penitent obedience shall come home laden with blessings. Who would not obey Thee, O Christ, since Thou dost so bountifully requite our weakest services ?—(Bishop Hall.)

Have not I commanded Thee ? Be strong and of a good courage. Josh. i. 9.

June 2.

Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. St. Luke v. 5.

Leave off our work we must not, because it does not answer us with success, but to our work again, and see where we erred, and mend it; find what was the occasion of our ill success, our taking naught, and avoid it. If we prided ourselves too much in our own skill or wisdom, or trusted too much upon the goodness of our own works and labours; or, through the darkness of ignorance, could not well see what to do; or, through the thick night of sin, miscarried in it; or, for want of God's implored assistance, missed of our success; let us now mend all, by ruling ourselves and all our actions according to His Word. His word will teach us that art which shall not fail us; His word shall give us humility to cast deep enough; His word will be a lantern to enlighten our night, that we may see our way, and what to do; His word will bring us near Himself, that we may the better hear His counsel, and obey His voice, and bring Him nearer us, that He may bless us. And so certainly He will, if, whatever has befel us, or is like to do, we nevertheless at His word again let down the net.—(Dr. Mark Frank.)

The servant said, Lord, it is done as Thou hast commanded. St. Luke xiv. 22.

June 3.

When they had this done, they inclosed a great multitude of fishes. St. Luke v. 6.

Consider what St. Peter did, when, in His own name, he cast out his nets; and you will see herein, that you can do nothing of yourself, and what help you may expect of your own ability and labour: and then consider what he did, when he cast them out in the name of Jesus Christ; and hereby you will know what you are able to do by grace and God's assistance. The sight of the one will teach you to have no confidence at all in yourself; and the sight of the other will give you all confidence in God, making you expect all from Him: and by this means, neither the consideration of those great things, which it shall please God to execute by your help, will inspire any vanity into you; nor the consideration of your own weakness will at all diminish your courage.—(Alph. Rodriguez.)

It was not mere retribution that was intended in this event, but instruction also: this act was not without a mystery. He that should be made a fisher of men, shall, in this draught, foresee his success. The Kingdom of heaven is like a draw-net cast into the sea, which, when it is full, men draw to land. The very first draught that Peter made, after the complement of his apostleship, inclosed no less than three thousand souls.—(Bishop Hall.)

God gave the increase. 1 Cor. iii. 6.

June 4.

Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men. St. Luke v. 10.

The title of *fisher* sets forth more the work of the ingathering of souls, the missionary activity ; that of *shepherd* more the tending and nourishing of souls, that have been ingathered. This therefore fitly comes first. It was said to Peter, "Thou shalt catch men", before it was said to him, "Feed My sheep"; and each time a different side of the commission is expressed ; he shall be both evangelist and pastor.—(Rev. R. C. Trench.)

What is this divine trade of ours, then, but a spiritual piscation? The world is a sea ; souls, like fishes, swim at liberty in this deep ; the nets of wholesome doctrine draw up some to the shore of grace and glory. How much skill, and toil, and patience is requisite in this act ! Who is sufficient for these things ? This sea, these nets, the fishers, the fish, the vessels are all Thine. O God ! do what Thou wilt in us and by us. Give us ability and grace to take, give men will and grace to be taken, and take Thou glory by that which Thou hast given.—(Bishop Hall.)

There is a stay—and we are strong ;
Our Master is at hand,
To cheer our solitary song,
And guide us to the strand. (Christian Year.)

He wrought effectually in Peter to the apostleship of the circumcision. Gal. ii. 8.

June 5.

BONIFACE, FROM DEVONSHIRE, APOSTLE OF GERMANY,
680—755.

Our sufficiency is of God. 2 Cor. iii. 5.

This missionary was distinguished for his love of the Scripture, for earnestness in prayer, and energy in action; and in his old age sealed his testimony with his blood. Writing to an English Bishop, he says: "I need your prayers, because the sea of Germany is so perilous to navigate, that through your prayer, and under God's guidance, without defilement or injury to my soul, I may reach the haven of eternal rest; that I may not, while I seek to bring the light of evangelical truth to the blind, who know not their darkness, and will not look up,—be myself covered by the darkness of my own sins, that I may not have run in vain or laboured in vain; that I, supported by your intercession, may attain unstained and enlightened to the light of eternity." To an abbess, who had sent him some Bibles, he wrote in thanking her: "That she had consoled the exile in Germany with divine light; for he who has to visit the dark recesses of the German tribes, would fall into the jaws of death, if he had not the Word of the Lord as a light to his feet and a lamp unto his path." After he had done all he could in Germany, he collected the last strength of his old age, and travelled through heathen Friesland in his seventieth year with the energy of youth, doing all the work of an active Missionary.—(Neander.)

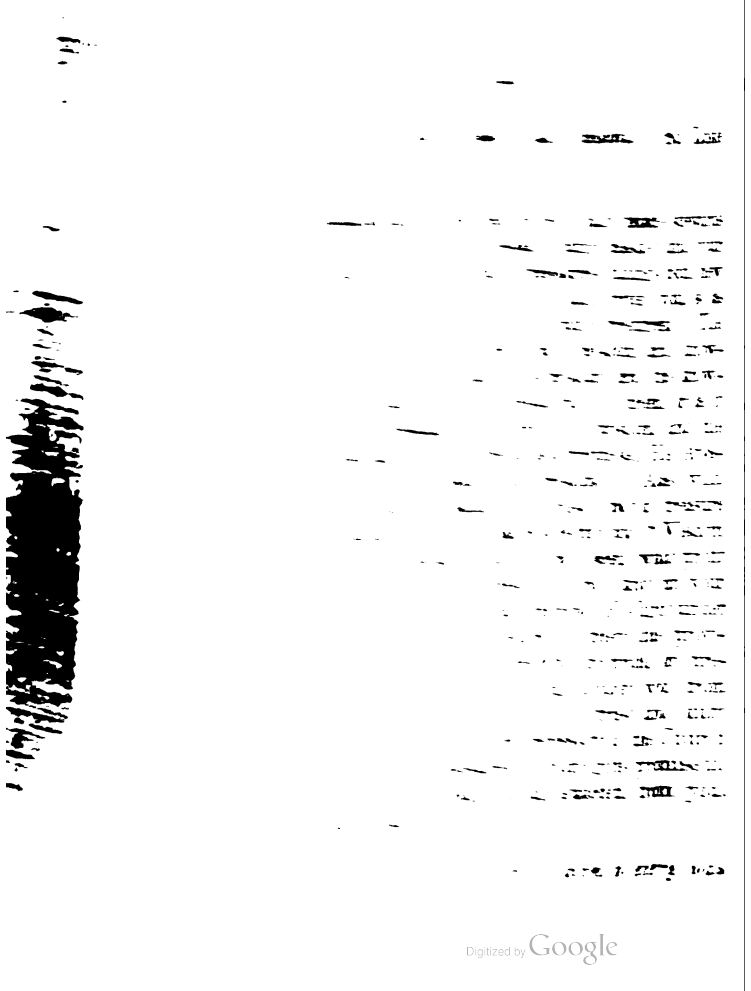
They shall still bring forth fruit in old age. Ps.
xcii. 14.

June 6.

The Lord appointed other seventy also, and sent them two and two. St. Luke x. 1.

Let us now advert to the manner in which our Lord sent forth the disciples on their mission. They were sent forth "two and two." This disposition may not perhaps, at first view, appear to some important; but it is replete with wisdom. The minister of the Gospel ought not to be left alone among a heathen people. The society of a friend and brother is needful, not only for comfort and encouragement in times of trial, but for admonition and rebuke when zeal abates, and the work of the Lord begins to slacken in his hand. The comfort of such an associate in certain circumstances cannot be described; for how great must be the solace of a social prayer in the hour of persecution! But in your case, my brethren, I apprehend that it will be in circumstances of temptation and the world's seduction, chiefly, that the admonition of a friend will be useful. In the various scenes of novelty and enticement to which you will be exposed during a long sojourn in the enervating clime of India, you will find it essential to your usefulness, and, I may say, necessary to mutual safety, to have your eyes constantly fixed on your brother, and to request that his eyes may be fixed on you.—(Dr. Buchanan.)

Two are better than one; because they have a good reward for their labour. Ecc. iv. 9.



June 8.

MISSIONARY TO FLANDERS, 530.

*city ye enter, heal the sick that are
x. 9.*

the common-sense view of Christian
principle of acting first on men's secon-
relieving their temporal distresses, and
sanctioned by the practice of Christ
has so much been lost sight of in
ns of our Church? Of all human
Missionary's divine work, I should
edge of medicine was the most likely,
ing, to prove useful "to the further-
Gospel," which is the healing of men's

—(Rev. J. Ford.)

What a noble career is before you in your two-fold
capacity of *Divines* and *Physicians*! It will be your
enviable privilege to exercise the sacred art of medicine
really as a labour of love. You will daily feel that you
are practising a glorious art, with signal advantages;
the joyful conviction will come home to you more and
more, as you proceed with all humility, that you are
using it really as the handmaid of religion, for the
purest and holiest objects; and that with "faith, hope,
charity, these three," for your guides, you are doing your
Master's bidding, after His own manner.

May we not humbly trust, that labours such as these
pursued in such a spirit, will carry with them an un-
speakable blessing.—(Dr. Lochee's Address to the Stu-
dents of St. Augustine's College.)

Luke, the beloved Physician.

Col. iv. 14.

June 7.

I will give you a mouth and wisdom. St. Luke
xxi. 15.

Be persuaded, all you whom God hath made stewards over His household, and blessed your basket and your store, to bring forth of your treasures things both new and old ; manifest the spirit God hath given you, so as may be most for the profit of your brethren. The Spirit of God when He gave you wisdom and knowledge, intended not so much the wisdom and the knowledge themselves as the manifestation of them, or as it is otherwise expressed, the word of wisdom, and the word of knowledge ; as Christ also promised His Apostles to give them “a mouth and wisdom.” Alas ! what is wisdom without a mouth ? but as a pot of treasure hid in the ground, which no man is better for. “Wisdom that is hid, and a treasure that is not seen, what profit is in them both ?” Oh, then, do not knit up your Master’s talent in a napkin ; smother not His light under a bushel ; pinch not His servants of their due provision. Let nor either sloth, or envy, or pride, or pretended modesty, or any other thing hinder you from labouring to discharge faithfully that trust and duty which God expecteth, which the necessity of the Church challengeth, which the measure of your gifts promiseth, which the condition of your calling exacteth from you.—(Bishop Sanderson.)

The manifestation of the Spirit is given to every man to profit withal. 1 Cor. xii, 7.

June 8.

MEDARD, MISSIONARY TO FLANDERS, 530.

Into whatsoever city ye enter, heal the sick that are therein. St. Luke x. 9.

How is it that the common-sense view of Christian Missions, on the principle of acting first on men's secondary motives, by relieving their temporal distresses, and as that principle is sanctioned by the practice of Christ and His Apostles, has so much been lost sight of in the foreign operations of our Church? Of all human qualifications for a Missionary's divine work, I should say, that the knowledge of medicine was the most likely, under God's blessing, to prove useful "to the furtherance of that Gospel," which is the healing of men's souls."—(Rev. J. Ford.)

What a noble career is before you in your two-fold capacity of Divines and Physicians! It will be your enviable privilege to exercise the sacred art of medicine really as a labour of love. You will daily feel that you are practising a glorious art, with signal advantages; the joyful conviction will come home to you more and more, as you proceed with all humility, that you are using it really as the handmaid of religion, for the purest and holiest objects; and that with "faith, hope, charity, these three," for your guides, you are doing your Master's bidding, after His own manner.

May we not humbly trust, that labours such as these, pursued in such a spirit, will carry with them an unspeakable blessing.—(Dr. Lochee's Address to the Students of St. Augustine's College.)

Luke, the beloved Physician. Col. iv. 14.

June 9.

COLUMBA, APOSTLE OF SCOTLAND, 521-597.

Who are these that fly as a cloud, and as the doves to their windows? Is. lx. 8.

Columba's last week on earth is fast hastening to its close, and thus he speaks to his faithful attendant Dermot: 'This day is in the sacred volume called the Sabbath, which is interpreted *rest*; and to-day is verily a Sabbath for me; because it is the last with me of this present toilsome life, upon which after all my toils and sorrows, I come to enjoy my Sabbath: and at the approaching hour of midnight, as the hallowed day of the Lord begins, I shall, as the Scripture saith, be going the way of my fathers. For now my Lord Jesus Christ vouchsafes to invite me to Himself, and when this midnight, as I say, comes, I shall go at His bidding to be with Him.' He is now in his chamber writing the Psalter; and coming to that verse in the 34th Psalm, where it is written, *But they that seek the Lord shall not want any manner of thing that is good*, here, said he, at the close of the page, I must come to a stop. Then he goes to church to be present at vesper service of the Lord's-day Eve; after which, returning to his humble abode, he rests for part of the night on his couch, and there enjoys repose for a short time. At the midnight service he goes into the church alone, and sinks on bended knees in prayer. Dermot and the brethren coming in, find the saint in a dying state; unable to speak, he raises his feeble head to impart to them his solemn benediction, and immediately breathes forth his spirit.—(King's Irish Church.)

There remaineth a rest to the people of God. Heb. iv. 9.

June 10.

Into whatsoever house ye enter, first say, Peace be to this house. St. Luke x. 5.

The Church walks in this spirit of peace, and love to the brethren. Witness her frequent forms of Absolution and Benediction. In the great congregation she cries aloud, "The Lord be with you"! And in private life, when the need of peace is most deeply felt, in the chambers of sickness and of death, she draws near to the afflicted in the same spirit; for "the Minister, coming into the sick person's house shall say, Peace be to this house, and to all that dwell in it." Absolution and Benediction, as golden threads, are interwoven with the entire substance of our Ministry.

"Charity thinketh no evil." We are not to suspect or pre-suppose evil in any, till by their works it is manifest. In a kind and loving manner we are to salute all. Now. this was imperative under the sterner dispensation of the law. Even heathens were not at once to be given up, as hopeless and desperate; but terms of amity were to be offered; and this during a time of war. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it," &c. Oh! let our feet be ever shod with this preparation of the Gospel of peace, before we go out to fight the battles of the Lord; and may we love all, that we may win some.—
(Rev. J. Ford.)

How beautiful upon the mountains are the feet of him that . . . publisheth peace, Is. lii. 7,

June 11.

ST. BARNABAS, FELLOW APOSTLE OF THE GENTILES
WITH ST. PAUL.

The Son of Consolation. Acts. iv. 36.

From the scattered notices in the Acts of the Apostles, we may gather that Barnabas was remarkable for religious earnestness, and for his early conversion to the Christian faith ; that he was a man of note amongst the Apostles, and was distinguished by his gentleness, his faith, and his self-devotion. He was eminently a practical character ; a trustworthy counsellor in times of difficulty and sorrow, and in a remarkable degree possessed of the virtues of common prudence and discretion, which enable a man to anticipate the future, and to act with present vigour and determination. As instances of these excellent qualities, we may mention that he was the first to sympathize with St. Paul, and to welcome him with open arms, when the Apostles cautiously stood aloof, with generous fearlessness taking the newly-converted Saul by the hand, and introducing him to the Apostles at Jerusalem ; also that he met and overcame the difficulties which beset him, when though a Jew he was commissioned to watch over the infancy of the first Gentile Church. He was not however exempt from the failings of humanity, as was proved by his sharp quarrel with St. Paul, and by the dissimulation, induced, perhaps, by an excess of political prudence, of which, along with St. Peter, he was guilty at Ahtioch. —(Apostolic Missions, by Rev. W. B. Hopkins.)

He was a good man, and full of the Holy Ghost and of faith. Acts xi. 24.

June 12.

Go not from house to house. St. Luke x. 7.

He not only requires them to seek out worthy persons, but also not to change house for house, whereby they would neither vex him that is receiving them, nor themselves get the character of self-indulgence.—(St. Chrysostom.)

It is one thing to be humble and condescending, it is another to render yourself common, cheap, and contemptible. The men of the world know when a Minister is out of his place, when they can oppress him by numbers or circumstances, when they can make him laugh, while his office groans. Well will it be for him, if, being found, like Peter, on dangerous ground, he is not seduced, virtually at least, to deny his Master.—(Rev. R. Cecil.)

Another occasion of contempt is the too much frequenting the company of the laics, and the vain and trifling conversation among them. It was a wise saying whoever he was that spoke it, *Quotidiana Clericorum cum laicis conversatio contemptibiles ipsos reddit*; and that of Jerome to Nepotian is very observable, *Facile contemnitur Clericus, si ad prandium invitatus sæpius veniat*. A Minister in his conversation ought to avoid all foolish and excessive jesting, and immoderate mirth; and yet I do not condemn all cheerfulness and freedom, nor the innocent exercises of wit; but it is one thing to make use of these, now and then, when they come in our way, and another to search and hunt after them.—(Rev. H. Scougal.)

Let no man despise thee. Tit. ii. 15.

June 13.

FAREWELL ADDRESS OF S.P.C.K. TO BISHOP HEBER, 1823.

Go, and the Lord be with thee. 1 Sam. xvii. 37.

When we recollect, that one hundred years have scarcely passed away, since the first Missionaries of this Society essayed, under every imaginable circumstance of difficulty and discouragement, to plant their grain of mustard seed in the Carnatic ; when we look back to those Apostolic men, with few resources, save what this Society supplied to them, without *encouragement*—without *support* ; compelled to commit themselves, not to the casual *hospitality*, but to the systematic and bigoted *inhospitality* of the natives ; seated in the street, because no house would receive them ; acquiring a new and difficult language, at the doors of the schools, from the children tracing their letters on the sand ; can we refrain not only from admiring the faith and patience of those eminent Saints, but from comparing their situation with the port which Christianity now assumes in the East, and indulging the hope, that one century more, and the thousands of converts which our Missionaries already number, may be extended into a mighty multitude, who will look back with gratitude to this Society ? It is, indeed, a high satisfaction for me to reflect, that I go forth as the promoter of its pious designs in the East ; and if ever the time should arrive when I may be enabled to preach to the natives of India in their own language, I shall then aspire to the still higher distinction of being considered the Missionary of the Society for Promoting Christian Knowledge.—(Heber's Reply.)

I will go in the strength of the Lord God. Ps. lxxi. 14.

June 14.

DAVID BROWN, MA., MAGD. COLL., CAM., PROVOST OF THE COLLEGE OF FORT WILLIAM IN BENGAL, DIED, 1812.—
FIRST BISHOP OF MADRAS CONSECRATED 1835.

Son of man, I have made thee a watchman unto the house of Israel. Ezek. iii. 17.

I awoke in the morning at 4 o'clock, and set myself to prayer. I then read the Epistles to Timothy, and the Hebrews, with a view to the service before me, and was enabled to realize in a small degree the pardoning mercy of God, and to hope for grace in all time to come. I then asked for mercies suited to my apprehension of my present state; for relatives and friends; and for the Church of God at large. During the service at Lambeth, I entered with some fixedness into the sentiments expressed in the prayers; and intend to review them frequently, to bring my vows to remembrance. When having the robes put on me, the language of the Church in Isaiah came to my mind, and I prayed to be clothed with the garments of Salvation, and the robe of righteousness. Whilst standing before the table in my rochet, I thought of Latimer, led to the stake in his long shirt; and, I trust, desired to be found faithful unto death. I bless God for the grace vouchsafed to me this day, and only desire that the impression may remain; which will never be the case, unless Thou, O Lord, carry on that, I trust, Thou hast begun. Forsake not the work of Thine own hand, for Jesus' sake. Amen and Amen.—(Bishop Corrie's Memoir.)

Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. Col. iv. 17.

June 15.

Say unto them, The kingdom of God is come nigh unto you. St. Luke x. 9.

This is the message which you are to deliver to the heathen world. You will be ready to say, "This is indeed the substance and general import of our message to the people; but in what terms shall we deliver it; in what manner and phrase of language?" As the Book of Isaiah, in the Old Testament, is the most suitable to the heathen people; so the Book of the Acts of the Apostles, in the New Testament, will be most useful to you. That Book contains a historical relation of the planting of the first Christian Church in heathen lands. It is a kind of compendium of the first missionary transactions, and ought to be the constant manual of all missionaries. It is an invaluable directory to them in difficult circumstances. The addresses to Jews and heathens—the speeches, prayers, discourses, and disputations—all contribute to instruct and direct them in the discharge of their important trust. The principal character in it is the Apostle Paul, whose conduct, words, and spirit, you are ever to keep in view. He traversed a land of idols, and his work was to break down these strongholds of Satan; and the same is the work of every Christian Missionary in heathen lands. But as the Kingdom of God comes nigh, the kingdom of Satan retires and is destroyed.—(Dr. Buchanan.)

A minister and a witness . . . to turn the Gentiles from the power of Satan unto God. Acts xxvi. 16, 18.

June 16.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL
INCORPORATED, 1701.

Thy kingdom come. Matt. vi. 10.

May the kingdoms of the world become the kingdoms of the Lord, and of His Christ !

O Thou who art the Maker and Redeemer of all, have mercy upon all whom Thou hast made and redeemed ; and grant that none may make themselves incapable of that happiness which Jesus Christ hath purchased with His most precious blood. To this end, we beseech Thee to bless the pious endeavours of all persons and societies which strive to propagate the Gospel ; that its divine truths may be received in all the world ; that Thy ways may be known throughout all the earth, Thy saving health among all nations ; that Thy name may be great among the heathen, and revered and adored by all that are yet strangers to Thy most glorious perfections. Have pity upon all those miserable people, who still sit in darkness, and want the necessary means of instruction : and grant that, by the preaching of the Gospel, they may, in Thy good time, be delivered from their *ignorance, idolatry, and the bondage of Satan*. And may Thy good providence reveal the means by which Thy kingdom may be enlarged, and the whole earth filled with the knowledge of the Lord.

Grant this, O most merciful God, for Jesus Christ's sake ; to whom, with Thee, and the Holy Ghost, be all honour and power, for ever and ever. Amen.—(Bishop Wilson.)

Peace, peace be unto thee, and peace be to thy helpers ; for thy God helpeth thee. 1 Chron. xii

June 17.

Be ye wise as serpents. St. Matt. x. 16.

That is, Be prudent. In your endeavours to convert the heathen, let your address be ever characterized by the meekness of wisdom. Address them not in too impassioned a manner, while they yet continue in an unconverted state. They will not understand you. They will not themselves be, in the least, affected by your vehemence, and they will consider the use of it as a kind of intemperance or folly on your part. They cannot always perceive the truth of your arguments, but they will understand your courtesy of manners and can admire the beauty of Christian conduct. And when you address them in conciliating words, they will sometimes reply to you with a frankness and simplicity which will surprise you.

Neither is it necessary to invent phrases of abuse against the idols of the heathen. Commend the zeal of the Hindoos for adoration and worship, as the rational service of sinful and accountable creatures ; but condemn the object. Endeavour by every means to direct them to the right object. This is the simple end of your ministry. Speak well of their zeal in worshipping an unknown God ; but say unto them, Whom ye ignorantly worship, Him declare I unto you.—(Dr. Buchanan.)

Who then is a faithful and wise servant, whom his Lord hath made ruler over his Household, to give them meat in due season ? St. Matt. xxiv. 45.

June 18.

Be ye harmless as doves. St. Matt. x. 16.

Be innocent in your conduct towards the government, and your countrymen abroad, and in your correspondence with your countrymen at home.

Honour and uphold the Government abroad as much as in you lies, and maintain a respect for its character and authority; inculcating on your converts the same conduct on Scriptural grounds, and explaining to them that the civil power is the ordinance of God. Thus will you and they maintain a blameless character as subjects of the Empire, and do honour to the Christian name.

In your intercourse with your countrymen, endeavour, by a conciliating demeanour, to soften prejudice, and remove false impressions. Furnish them with the means of knowing your real character, and occasionally offer a candid statement of what you are doing in the country; referring them to such proofs of your success as you are able to offer, and frankly acknowledging your disappointments. But if you keep at a distance from them, they will probably suspect you to be a sullen and insidious man, possessing little of the spirit of urbanity of a true Christian, and will regard your person and objects with contempt or disgust. Manifest therefore innocency of character, and courtesy of manners; and you may then have an opportunity of frequently visiting persons of rank, and doing them spiritual good, as it becomes the character which you bear.—(Dr. Buchanan.)

The servant of the Lord must not strive; but be gentle unto all men. . 2 Tim. ii. 24.

June 19.

Let your communication be, Yea, yea, Nay, nay : for whatsoever is more than these cometh of evil. St. Matt. v. 37.

In your correspondence with your countrymen at home, let every page be consecrated with sacred truth. Beware of that powerful self-deception, whose operation is sometimes commensurate with a man's zeal for his object, which leads him to practise pious frauds, to deceive for God's sake, and to do partial evil under the hope and plea that great good may come. If you would keep at a remote distance from such a temptation, avoid amplification in what makes for the credit and honour of your personal labours, or of those of your fellow-Missionaries. Like great generals who recount their victories in a few words, let a modesty of description characterize your spiritual trophies. Though there be no one sentence in your page which is literally untrue, yet if the complexion and tenor of the whole give an impression which is false, an error is committed. A good general rule for regulating your communications to England will be, to show your descriptive accounts to some English gentleman on the spot. If you cannot do this, you ought at least to take care that no statement is made upon your authority, which you would be ashamed to hear cited in India, if your correspondents at home should publish the manuscript.—(Dr. Buchanan.)

For I will not dare to speak of any of those things which Christ hath not wrought by me. Rom. xiv. 18.

June 20.

ACCESSION OF QUEEN VICTORIA, 1837.

My son, fear thou the Lord and the king : and meddle not with them that are given to change. Prov. xxiv. 21.

Amidst the general defection during the war of American independence, one class of men alone continued loyal. No one minister of the Episcopalian Church north of Pennsylvania joined the side of the insurgents. They had learned to honour their king in the same holy oracles which bid them fear their God. Their constancy was not a little tried; and it endured the trial. Mr. Beach, the venerable pastor of New Town, answered an injunction to cease praying for the king, by the declaration, "that he would do his duty, preach, and pray for the king, till they cut out his tongue." One of the insurgent generals acquainted the Rev. Mr. Inglis, that "General Washington would be at church, and would be glad if the prayer for the king and royal family were omitted, or the word 'king' exchanged for 'commonwealth.'" Mr. Inglis paid no attention to the message, and declared soon after to Washington in person, "that it was in his power to close their churches, but by no means in his power to make the clergy depart from their duty." To try his determination, 150 armed men marched into the church; but he fearlessly continued the appointed service. The officers sent to him for the keys of the church; he at once refused, and the attempt was shortly after dropped.—(Wilberforce's American Church.)

Let every soul be subject unto the higher powers. Rom. xiii. 1.

June 21.

Notwithstanding in this rejoice not, that the spirits are subject unto you. St. Luke x. 20.

The chief danger is, in your giving such a description of those natives who have embraced Christianity, as may convey an erroneous idea of their character and attainments. People at home can have no adequate conception of the untutored state of the mass of the natives in India. As to the state of the low castes, we have little in Europe with which to compare them. When, therefore, one of these latter becomes a Christian, it will require some study on your part to describe your convert in such terms as shall convey a faithful impression of his character. If you should call him "an intelligent Christian," you would greatly mislead the reader. By an intelligent Christian, we understand, in England, one who is acquainted with the revealed will of God in its general extent. But it will probably require several years before such an one can acquire a knowledge of the revealed will of God in its general extent.

It will also be difficult to ascertain the genuineness of the Christian graces in your converts; even in those who may have long made a profession of Christianity. And even where that is manifest, let humility and diffidence appear in the manner of expressing your exultation.—(Dr. Buchanan.)

Rather rejoice, because your names are written in heaven. St. Luke x. 20.

June 22.

The very hairs of your head are all numbered. St. Matt. x. 30.

If you, my brethren, are persuaded that it is the will of God that you should go forth to a strange country (and that persuasion must be determined by the course of events, and by your motives of action and purposes of heart), we would propose for your imitation the faith and fortitude of Abraham ; who, obeying the call of God, and trusting to His particular providence, “went out, not knowing whither he went.” In no circumstances is the general experience of the Father of the faithful more variously exemplified, than in the life of the faithful Missionary.

The words of our Lord, also, must afford a never-failing source of comfort. “A sparrow falleth not to the ground without your Father. But the very hairs of your head are all numbered.” If you go forth to the work, to which you are appointed, with the spirit of a faithful disciple, you will, of course, meet with the trials of a disciple : and you will be glad often to refer to the consolations here given, derived from the example of Christ and the care of His Providence. But if you have not the spirit of a true disciple, you will never think of them. You will probably have no need of them, and they will never come into your mind.—(Dr. Buchanan.)

Have not I commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest. Josh. i. 9.

June 23.

Manifold more in this present time. St. Luke xviii. 30.

As far as I have pursued that instructive study, the Biography of Missionaries, I have been particularly struck with the fulfilment of the paradoxical promise, "manifold more in this present time." I have generally seen, that as many as have entered their names in the glorious work of Apostles, and Prophets, and Evangelists, have taken upon themselves a laborious, a toilsome, a painful profession; but no man's consolations have been like theirs. They have wandered through a wilderness of moral misery: but their path has been guided and cheered. The delightful intercourse of earthly friends has been denied them; but they have enjoyed the presence of God: they have borne the burden and heat of the day; but they have realized the promise, that as their day was, so should their strength be. In the midst of their usefulness, death has intercepted their labours; but their hope has been full of immortality. Beyond that of others, the Missionary's conversation is in heaven. His employment in his Redeemer's service, keeps him in perpetual intercourse with his Redeemer. He is encumbered less than most men with those earthly cares, which press down the soul, and chain it to things present. The world is truly crucified unto him, and he unto the world; which is its own exceeding great reward.—(Archbishop Sumner.)

The peace of God, which passeth all understanding. Phil. iv. 7.

June 24.

NATIVITY OF ST. JOHN BAPTIST.

John came neither eating nor drinking. St. Matt. xi. 18.

John the Baptist came as a Missionary, calling on the people to repent, and to prepare the way of the Messiah. You may remark in his character *an extreme appearance of sanctity*, which seems to have had a wonderful effect in impressing the minds of the Jews. His dwelling in the desert, separate from the vanities and even the comforts of mankind, the plainness of his diet, and of his dress, added to his frequent fastings, pointed him out as a man dead to this world, and whose thoughts were much occupied about higher things than the perishing vanities of sense and time. And though it is not necessary for all persons, as our Lord bore witness, to come in the same way, yet the same impression, *in some way or other, must* be made upon the people, that we are above the world. In vain will those who are eager about the accommodations, the pleasures, the enjoyments of this world, persuade mankind that they are truly in earnest in their religion.

You may remark, also, how *practical* he was in his preaching, how intrepid in his reproofs. The publicans were commanded to forsake, the soldiers admonished to avoid, those vices to which they were particularly addicted. To Herod himself the most unpleasant truth was freely told ; he was reprov'd in the very point in which he would be most sensibly touched.—(Rev. John Venn.)

Speak thou the things which become sound doctrine. Tit. ii. 1.

June 25.

He that reapeth receiveth wages, and gathereth fruit unto life eternal. St. John iv. 36.

When God comes and requires the profit of our labour, what sheaves of souls shall we be able to present Him from the harvest of our preaching? Good and bad must be examined before Him; and the work of each made manifest. Then St. Peter will appear with Judæa, converted by him, and following after him; then St. Paul, bringing with him, if I may so speak, the converted world; then St. Andrew will bring Greece; St. John, Asia; St. Thomas, the Indies, unto the sight of their Judge. Then all the leaders of the Lord's flocks will appear with their flocks, before the eyes of the eternal Pastor. Wretched men, what shall we say, who return after our employ empty unto the Lord? Who have borne the name of shepherds, and yet have no sheep to show? called pastors here, yet without any flock there?—(St. Gregory.)

He put a high value on the souls of men; for them he had so unmanageable a passion, that it often broke out into words of this effect, which had with them still, in the delivery, an extraordinary vehemence; "O what a glorious thing, how rich a prize for the expense of a man's whole life, were it to be the instrument of rescuing any one soul!"—(Fell's Life of Hammond.)

Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Phil. ii. 16.

June 26.

That both he that soweth and he that reapeth may rejoice together. St. John iv. 36.

"The joy of harvest" is used in Scripture, for the highest measure of delight. But how faint a picture is this, of the holy joy which shall fill the breast of the faithful Missionary, who has gathered fruit to life eternal! He shall receive his reward with supreme gratitude. He shall look back on all that he has endured with delight. And this shall be increased by his participating it with those who have gone before him in the same work. These have sowed perhaps in tears, have seen little grow up, and have died before the harvest. But shall they lose their joy? In the things of this world, indeed, one soweth and another reapeth. But, in the heavenly harvest, those who have cast in the seed, and those who have gathered the crop, shall have a common, and unalloyed, and augmented joy. This common joy began, when the Apostles finished their labours. Then the Patriarchs and Prophets, who had been sowing for so many ages, joined them in the strain of triumph, at the gathering in of the first evangelical harvest. This joy has been increasing, as the several sowers and reapers in different ages of the Church have been taken to their eternal rest. It will be completed when all the Church shall meet before the Throne; when the mystery of Christ shall be finished; when God shall have accomplished the number of His elect, and have hastened His Kingdom.—(Bishop D. Wilson.)

I the Lord will hasten it in His time. Is. lx. 22,

June 27.

That both he that soweth and he that reapeth may rejoice together. St. John iv. 36.

And then, what joy will be diffused ! Then, all who have contributed to the grand consummation, and those especially who have been foremost in dangers and sufferings, shall rejoice together. Then, the pleasure which has been separately felt over every individual sinner that repented, shall be redoubled by the sympathy and participation of the whole Church. Then, shall Abraham, and Isaac, and Jacob, who rejoiced to see Christ's day, and saw it, and were glad ; then, shall David, and Isaiah, and the prophets, who spake of His glory ; then, shall the Apostles, who reaped the first harvest of the Gospel ; then, shall Augustine, and Cyprian, and Anselm, and Bernard, and the Fathers of the Christian Church, who preserved and propagated the doctrine of Christ in declining times ; then, shall Luther and Melancthon, Cranmer, and Jewel, who revived it when it was just expiring in a later age ; then shall they, who in the present time are sowing or reaping, those who are preparing the crop, and those who may be blessed to gather it in, together with all who may in future periods enter into our labours, rejoice together.—(Bishop D. Wilson.)

They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3.

June 28.

ST. AUGUSTINE'S COLLEGE INCORPORATED, 1848.

If thou wouldst seek unto God betimes, and make thy supplication to the Almighty ; though thy beginning was small, thy latter end should greatly increase. Job viii. 5, 7.

To train the men who shall win souls to God throughout all lands, how very hard it is ! This is your difficult, awful task, Warden and Fellows of St. Augustine's ! To bring forth men dead to the world, alive to God ; severely simple, but winningly attractive ; frugal, but not parsimonious ; gentle, and yet firm ; nursed in contemplation, but full of the fire of action ; studious, and " apt to teach ;" gentlemen, if not by birth, yet by Christianity ; of refined taste, but neither scrupulous nor fastidious ; able with their hands, if need be, to practise the Church's self-denial ; with their skill to build her fabrics, with their voices to chant her psalms and prayers, with their spirit to infuse her rules, and by their words and good example to teach all her members holiness.—(Bishop Medley.)

Thou to whom hearts are known !
Oh ! not for fame,
Nor gold, nor dreams that lurk
In indolent fancy, would we work our work—
But for thy glory and thy mighty Name,
Make it thine own.

(Verses for 1851.)

God be merciful unto us, and bless us ; and cause His face to shine upon us. Ps. lxvii. 1.

June 29.

ST. PETER, APOSTLE OF THE CIRCUMCISION, AND MARTYR.

—ST. AUGUSTINE'S CHAPEL CONSECRATED, 1848.—

**FIRST BISHOPS OF NEWCASTLE, MELBOURNE, ADELAIDE,
AND CAPE TOWN CONSECRATED IN WESTMINSTER
ABBEY, 1847.**

*Grant unto Thy servants, that with all boldness they
may speak Thy word. Acts iv. 29.*

Last, but not least in comfortable hope, may come the opening of St. Augustine's College. How glad and blessed was that day, when the spiritual head of the English Church brought together whole centuries of thought by that one act of consecration! How happy were we to be present in a building reared on those ancient foundations of England's primitive glory, where there was not one who did not heartily sympathize in the work, not one who did not heartily respond, reverently kneel down, and humbly communicate.—(Bishop Medley.)

Grant, O Lord God, that they, who have desired to promote Thy glory upou earth, and to make Thy saving health more widely known, may see the fruits of their godly zeal, in the piety of those who are here brought up to Thy service, and in the increase hereafter granted to their labours. We ask in the Name and mediation of Jesus Christ our only Lord and Saviour. Amen.—
(Prayer in Consecration Service.)

*The elders which are among you I exhort, which am
also an elder, and a witness of the sufferings of Christ,
and also a partaker of the glory that shall be revealed.
1 Pet. v. 1.*

June 30.

He that gathereth not with Me scattereth abroad. St. Matt. xii. 30.

Oh reflect, how guilty this indifference must needs appear in the sight of the Son of God ! He did not think it much to leave the bosom of the Father : He did not think it much to take upon Him the infirmities and sufferings of men. He did not think it much to undergo the direst penalty of sin : and can there be such apathy in men, that they should deny Him the glories of a triumph so hardly achieved, and grudge Him the fruits of His victory ? Every soul taken from the power of Satan is a jewel added to His crown ; and every soul which Satan still retains through our neglect or delay, is a jewel withheld from His reward. As far, then, as depends on you, let Him see of the travail of His soul, and be satisfied. Let Him behold you co-operating with His mysterious plan for the redemption of the world. He has deigned to make you His instruments. He has paid down the ransom ; and has commanded you to go forth, and publish the glad tidings. Follow the example which He has set up for your admiration. Though His attributes were infinite, He employed them all in love to man. And, now, He calls on you to devote your faculties to His service, or rather to the service of your fellow-creatures for His sake.—(Archbishop Sumner.)

The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. St. Matt. xxv. 40.

**O Jesu ! teach me like Thyself to fly
This poisonous world, and all its charms defy.
Give me devotion which shall never tire,
Fix'd contemplation which my love may fire ;
A heavenly tincture in my whole discourse,
A fervent zeal which may my prayers enforce ;
Of heavenly joys a sweet foretasting view,
That I on earth may only heaven pursue.**

BISHOP KEY.

July 1.

Be ye followers of me, even as I also am of Christ.
1 Cor. xi. 1.

I delight to contemplate St. Paul as an appointed pattern. He stands up in like case with ourselves—a model of ministerial virtues.

We consider him, perhaps, in point of character, more the immediate subject of extraordinary inspiration, than he was in reality. And this mistake affects our view of him in two different ways.

We suppose, at one time, that his virtues were so much the effect of extraordinary communications, that he is no proper model for us; whereas he was no further fitted to his circumstances than every Christian has warrant to expect to be, so far as his circumstances are similar.

At another time, perhaps, though we acknowledge and revere his distinguished character, yet our view of his virtues is exalted beyond due measure. We should remember, that, as he was fitted for his circumstances; so he was, in a great degree, made by them. Many men, are, doubtless, executing their appointed task in retirement and silence, who would unfold a character beyond all expectation, if Providence were to lead them into a scene where the world rose up in arms, and they were sent forth into it under a clear conviction of their especial mission.—(Rev. R. Cecil.)

Wherefore, I beseech you, be ye followers of me.
1 Cor. iv. 16.

July 4.

Bodily exercise profiteth little (i.e. a little.) 1 Tim. iv. 8.

It is worthy of note that Tarsus was not far from the sea, and that the most direct means of transit thence to Palestine was *by water*. At an early age, therefore, by visiting Jerusalem with his parents, St. Paul would probably become familiar with that kind of fatigue and inconvenience, which he describes by saying that he was "in journeyings often." Nor are these considerations to be at once dismissed as being trivial and unimportant. St. Paul says to Timothy, that "bodily exercise" has its profitable uses, though they do not reach beyond the short term of this life. To the same person he condescends to give instructions about diet. To the same he commends his own example of fortitude and patience under afflictions and trouble, and exhorts him to endure evils as a good soldier of Jesus Christ. St. Paul himself also adopted bodily discipline as a means of shunning the danger of reprobation.

It would be, therefore, far from wise to undervalue the importance of physical fitness, or to deny the utility of some physical training in the case of a missionary. His energy ought to bear some proportion to the degree in which it is likely to be taxed; and his physical strength ought to be capable of resisting the ill effects of the climate in which he intends to labour.—(Rev. W. B. Hopkins.)

Every man that striveth for the mastery is temperate in all things. I therefore so run, not as uncertainly, but I keep under my body, and bring it into subjection.
1 Cor. ix. 25-27.

July 5.

Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city. Acts xxi. 39.

It must be granted, that St. Paul's earliest acquaintance with the language, and with the national peculiarities of the Greeks, would be of the greatest service in qualifying him to become a Missionary to nations of Greek origin. We may observe also that the habit of leaving their native country, which was prevalent with the students of Tarsus, might help to relax the bonds by which St. Paul was drawn to his native land, and loosen those ties of home and kindred, which keep back many a promising Missionary from his work. The birthplace of this Apostle, and his earliest associations would form him for a citizen of the world, and he would early learn to regard other lands rather than his own as the natural and most promising fields for future labour and success. His connexion with Tarsus, too, would no doubt often serve for an introduction in other places; and he would meet elsewhere with those who were acquainted with his family, or had been the companions of his childhood. How useful such opportunities might be made by one, who unto the Jews became a Jew, that he might gain the Jews, and who was made all things to all men, that he might by all means save some, it is scarcely necessary to point out.—(Rev. W. B. Hopkins.)

My manner of life . . . know all the Jews.
Acts xxvi. 4.

July 6.

GOAR, MISSIONARY TO THE RHINE AND TO TREVES, 570.

Blessed are ye that sow beside all waters. Is. xxxii. 20.

After Severinus had laboured (see Jan. 8), from twenty to thirty years, in the midst of the tribes on the Danube, many a trace of the impression which he had produced among them would doubtless be left behind him ; and in fact, even on those populations whose residence in these districts was but transient, an impression was made by him which they never lost.

Many devout men, who in the sixth and seventh centuries retreated from the wild scenes of confusion in the Frankish empire, to live as hermits in the countries on the Rhine, acquired the respect of the tribes which had settled down there by their pious lives, or by outward proof of having obtained the mastery over their sensual nature ; or, travelling about, they gained the confidence of the people by kindly actions, and hospitably sharing with them the harvested fruits of their labours. The impression produced by their devout lives and their intellectual superiority over the untaught people, gained for them the reputation of possessing miraculous powers, and they might take advantage of this personal respect and love, to pave the way for the entrance of Christianity into their minds. To this number belongs Goar, who fixed his position on the spot where afterwards the city which goes by his name transmitted his memory to future times.—(Neander.)

In the morning sow thy seed, and in the evening without thine hand. Ecc. xi. 6.

July 7.

WILLEBALD, MISSIONARY FROM ENGLAND TO GERMANY, 790.—FIRST BISHOP OF QUEBEC (MOUNTAIN) CONSECRATED, 1793.—BISHOP TURNER DIED, 1831.

The wisdom of the prudent is to understand his way.
Prov. xiv. 8.

Much must always depend upon the first occupant of a See. He has to lay the foundation on which his successors are to build. In a colony his duty is more especially important. His acts and his decisions are sure to be quoted as precedents. With but few authorities to guide him, he has to adapt ecclesiastical rules and church discipline to the condition and the wants of a new country. He is chargeable with all the well-understood responsibility of *beginning well*. The first Bishop of Quebec was fully alive to the gravity and importance of his position. He had, in a manner, to bring order out of chaos ; to collect such elements of religious principle and feeling as presented themselves, and to shape them on the model of the Catholic Church of England. This was, of course, not to be done in a moment, nor without meeting and overcoming many difficulties. But the Bishop set himself zealously to the work, and succeeded, to a great extent, by resolution and perseverance.

In consequence of his representations, a Cathedral was built by the bounty of King George III. ; and the Bishop introduced the choral service, and imported from England the very first organ which was ever heard in Canada.—(Annals.)

I wisdom dwell with prudence, and find out knowledge of witty inventions. Prov. viii. 12.

July 8.

KILLIAN, MISSIONARY FROM IRELAND TO THURINGIA, 685.

BISHOP MIDDLETON DIED AT CALCUTTA, 1822.

*According to the grace of God which is given unto me,
as a wise masterbuilder, I have laid the foundation.*
1 Cor. iii. 10.

The following Hymn was composed by Bishop Middleton, and always sung on New Year's day, by his own desire.

As o'er the past my mem'ry strays,
Why heaves the secret sigh ?
'Tis that I mourn departed days,
Still unprepared to die.

The world and worldly things beloved
My anxious thoughts employed ;
And time unhallow'd, unimproved,
Presents a fearful void.

Yet, Holy Father, wild despair
Chase from my lab'ring breast ;
Thy grace it is which prompts the pray'r,
That grace can do the rest.

My life's brief remnant all be Thine !
And when Thy sure decree
Bids me this fleeting breath resign,
O speed my soul to Thee !

*Another buildeth thereon. But let every man take
heed how he buildeth thereupon.* 1 Cor. iii. 10.

July 9.

And because he was of the same craft, he abode with them, and wrought : for by their occupation they were tent-makers. Acts xviii. 3.

Thus to a great extent the Apostle was made independent of temporal supplies from home, or from other sources ; by his industry he put to shame the idle and self-indulgent ; by working with his own hands he proved to his converts and hearers that he sought not theirs but them ; and thus also he refuted the slanders of false teachers who accused him of preaching the Gospel from mercenary motives. He was thus able to carry with him at all times a treasure not soon exhausted ; a coinage which passed current in every land.

Nor was this all ; for the knowledge of a trade brought him into contact with that *middle rank of society*, which in every land has the combined advantages of numbers and intelligence. And it is worthy of notice, that the first Missionary to the Gentiles, was one eminently fitted to influence this middle rank ; one superior to them in education, and general intelligence, but at the same time not quite a stranger to their pursuits ; one who though not generally dependent upon manual labour, was yet not unaccustomed to it, and by no means ashamed to use it, when necessary, for the purpose of earning his daily bread. In an infant Church, personal industry becomes a virtue of a very high order, and one which will be most effectually recommended by example.—(Rev. W. B. Hopkins.)

To make ourselves an example unto you to follow us.
2 Thess. iii. 9.

· July 10.

Taught according to the perfect manner of the law of the fathers. Acts xxii. 3.

In the Pharisaic schools at Jerusalem, he became acquainted with the Jewish mode of interpreting their sacred books ; and whatever may have been the faults of their system, it cannot be denied that such a course of reading would be a very trying and useful discipline of the mind. By means such as these the religious feelings and the intellectual powers of the Apostle were gradually trained ; his intellect made vigorous, and his devotional fervour intense.

During this process, also, the future Apostle was becoming accurately versed in the Pharisaic system of Jewish theology, the system which he was afterwards to combat ; and at the same time he first beheld Christianity from the point of view which would afterwards be occupied by its most subtle and dangerous opponents. Thus, by the divine providence, he who was "separated from his mother's womb," was brought into circumstances which were undesignedly fitting him for the great work which he had to accomplish, and was educated in that peculiar knowledge which would best prepare him for the most arduous duties of the mission which he was destined to fulfil.

A Missionary must possess an ability to fathom the depths of the false philosophy, or the mistaken religion in the room of which he must labour to substitute Christianity.—(Rev. W. B. Hopkins.)

After the most straitest sect of our religion I lived a Pharisee. Acts xxvi. 5.

July 11.

When the blood of thy martyr Stephen was shed, I also was standing by. Acts xxii. 20.

In tracing the physical, intellectual, and moral processes by which the Head of the Church was, in a most marvellous manner, training the future Apostle of the Gentiles, we come upon an event, which probably exercised a powerful influence upon his subsequent career.

When the first martyr St. Stephen was stoned, Saul was consenting to his death, and stood by and kept the clothes of them that slew him. He was therefore present during St. Stephen's speech before the Sanhedrim; and though for the time he was only exasperated by its searching eloquence, yet we may well believe that the arguments and the example of the martyr left a lasting impression upon his mind. Indeed both in the Acts and Epistles there are expressions of St. Paul, and even whole arguments, which bear a close and peculiar resemblance to the very words used by St. Stephen. Upon an ingenuous mind the dignified eloquence and the calm demeanour of a man in the presence of a prejudiced and at length infuriated audience, and in the near prospect of death,—the generosity of one who knelt down to receive the stones of the murderers, and at the same time to pray that they might be forgiven, could not fail to produce an enduring and even at the time perhaps a favourable effect.—(Rev. W. B. Hopkins.)

It is hardly too much to say with St. Augustine, "*Si Stephanus non orasset, Ecclesia Paulum non haberet.*"

The effectual fervent prayer of a righteous man availeth much. St. James v, 16,

July 12.

Lord, what wilt Thou have me to do ? Acts ix. 6.

Oh ! the short speech, how full, how quick with life, and efficacious, how worthy of all acceptance ! How few are found, who have so cast aside their own will, that they do not retain even their heart as their own, that every hour they ask, not what themselves, but what the Lord may will, saying incessantly, "Lord, what wilt Thou have me to do ?" Alas ! we have more imitators of that blind man in the Gospel. "What wilt thou," says the Lord to that blind man, "that I should do unto thee?" How great, Lord, is Thy compassion ! How great the honour Thou impartest ! Is it thus the Lord asks, that He should do the will of His servant ? Truly blind was he, that he did not exclaim, Be this far from Thee ; Lord, speak Thou rather what Thou wouldst have me to do. For so it is becoming not that my will should be done by Thee, but that Thine should be asked and done by me. So even to this day the weakness and perverseness of many demand, that it be asked of them, What wilt thou that I should do unto thee ? Not asking themselves, Lord, what wilt Thou have me to do ? The ministers of Christ account it necessary to consider, what commands they wish to have laid upon them ; they do not themselves consider, what is the will of their Instructor. They are not prepared to obey in all things, they are not purposed in all things to follow Him, who came not to do his own will, but the will of His Father.—(St. Bernard.)

Speak, Lord ; for Thy servant heareth. 1 Sam. iii. 9.

July 13.

BISHOP STEWART, OF QUEBEC, DIED, 1837.

The hoary head is a crown of glory, if it be found in the way of righteousness. Prov. xvi. 31.

The Bishop wished me to come the next day and visit him. Never shall I forget the spectacle of simple and earnest piety which I witnessed in the person of that good man. He was lying upon his bed, and unable, from bodily weakness, to do more than lift his head from the pillow, and stretch out his hand to press mine with affectionate and hearty greeting. He asked me to read to him the Order for the Visitation of the Sick. I did so : the Bishop still lying upon his bed. In all those parts of that solemn service in which the sick man is required to speak, he uttered, in the most touching tones, the words of truth and soberness. And when he came to repeat the appointed portion of the 71st Psalm, although he had no book spread out before him, he repeated each alternate verse with an accuracy which quite astonished me, when I considered the great weakness which oppressed him.

At the conclusion of the service he said, "Do not leave me yet, my dear Sir. There is a prayer for a sick child, which I have often read ; pray read it, Sir, now, in my behalf. You will, of course, make the necessary alteration in some of the words as you pass on ; but read it all : and, weak and aged as I am, I desire to draw near, with the guileless spirit of a child, unto my God and Saviour."—(Rev. J. M. Anderson.)

My soul is even as a weaned child.—Ps. cxxxi. 2.

July 14.

I went into Arabia. Gal. i. 17.

Behold a fervent soul! He longed to occupy regions not yet tilled, but lying in a wild state. Had he remained with the Apostles, as he had nothing to learn, his preaching would have been straitened, for it behoved them to spread the word every where. Thus this blessed man, fervent in spirit, straightway undertook to teach wild barbarians, choosing a life full of difficulty and labour.—(St. Chrysostom.)

Others think the object was retirement and prayer.

Where was thy voice unheard, thy face unseen?
Where did the footsteps of thy progress end?
Far as the bounds of Asia extend,
And to the western islands hast thou been;
Foremost wert thou in each successive scene
Of Jew and Gentile, bond and free, to spend
Thy labour for the Gospel, and defend
The truth of God before all ranks of men.
And where for this thy world-wide ministry
Didst thou obtain the necessary grace?
In solitude He set thee face to face,
And there He made thee all His glory see;
Thence—from that secret close communion—flow'd
The love that o'er thy life of labours glow'd.

Immediately I conferred not with flesh and blood.
Gal. i. 16.

July 15.

If any other man thinketh that he hath whereof he might trust in the flesh, I more : but what things were gain to me, those I counted loss for Christ. Phil. iii. 4, 7.

Here then we have a man of liberal attainments, and in other points of sound judgment, who addicted his life to the service of the Gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead ; expecting, wherever he came, a renewal of the same treatment, and the same dangers, yet, when driven from one city, preaching in the next ; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety ; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion ; unsubdued, unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul.

Is an example to be met with, of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril ; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so ?—(Dr. Paley.)

I suffer these things : nevertheless I am not ashamed : for I know Whom I have believed. 2 Tim. i. 12.

July 16.

I was not disobedient unto the heavenly vision. Acts xxvi. 19.

What struggles he went through on that occasion, and during his blindness and fasting, we may not even conceive ; to one of his strong powers and resolute will, the shock must have been fearful. "He fell to the earth, trembling and astonished." But the transformation effected was signal and complete, as being the work of an Almighty hand. Once convinced in head and in heart, the energetic persecutor became the energetic Apostle ; but now he was actuated by a principle which quickened him in a way he had never known before. The commission he had received penetrated his inmost soul. "I have appeared unto thee for this purpose, to make thee a minister and a witness . . . delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Assured of the reality of this commission, he never for one moment afterwards lost sight of it. It satisfied his most ardent aspirations. With heaven for his credentials, and the love of Christ for his motive, and Christ crucified for his theme, and the world for his sphere, and the souls of men for his subjects of action, and eternal life for his prize, what more could he desire or conceive ? He was sealed for God : he was the servant of all men.

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Eph. iii. 7.

July 17.

BISHOP WHITE, OF PENNSYLVANIA, DIED, 1836.

Should not the shepherds feed the flocks? Ezek.
xxxiv. 2.

When, in 1793, the yellow fever first appeared in Philadelphia, it spread a panic terror through all classes. Three fourths of the inhabitants had fled from the place. The outcast, the infected, the dying, and the few whom love kept still around their beds,—these only remained. Dr. White was strongly urged to join the flying throng. The specious argument, that his single life was eminently precious, assailed him from the lips of those whom he esteemed and loved. But he listened not to such suggestions. Where should the pastor be at such a time but with the sick and dying? Removing his family into the country, he remained at his own house spending days and nights with the victims of the pestilence. One faithful servant died in his sight; but his faith was not shaken; and the plague passed off without his receiving any injury.

Once again, thirty-nine years later, the Asiatic cholera appeared at Philadelphia with all the terror of its appalling character and unknown course. His advanced years would then have furnished an easy excuse for one who sought to escape the supposed danger of intercourse with the infected. But the aged Bishop was a man of another stamp; and in his eighty-fifth year he might be seen daily in the cholera-hospital praying by the bed-side of the dying patient.—(Wilberforce's American Church.)

I was sick, and ye visited Me. St. Matt. xxv. 36.

July 18.

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Acts xiii. 2.

The occasion on which the revelation was made seems to have been a fit preparation for it. The Christians were engaged in religious services of peculiar solemnity. The Holy Ghost spake to them "as they ministered unto the Lord, and fasted." These religious services might have had a special reference to the means which were to be adopted for the spread of the Gospel now evidently intended for all; and the words, "Separate me *now* (a command for a special purpose, and to be obeyed at the time) Barnabas and Saul for the work whereunto I have called them," may have been an answer to specific prayers.—(See the Greek.)

Their final consecration and departure was the occasion of another religious solemnity. A fast was appointed, and prayers were offered up; "they laid their hands on them, and sent them away." The words are wonderfully simple; but those who devoutly reflect on this great occasion, and on the position of the first Christians at Antioch, will not find it difficult to imagine the thoughts which occupied the hearts of the disciples during the first "Ember Days" of the Church,—their deep sense of the importance of the work now beginning, their faith in God, their suspense during the absence of those by whom their own faith had been fortified, their anxiety for the intelligence they might bring on their return.—(Rev. J. Howson.)

Sent forth by the Holy Ghost. Acts xiii. 4.

July 19.

The love of Christ constraineth us. 2 Cor. v. 14.

By some of the Corinthians the character of St. Paul was very little understood. They saw that in the prosecution of his labours he was impelled by no temporal considerations, and they believed him to be deranged in his understanding. How does he answer the charge? It is true that we are zealous in our profession; that we occasionally seem to abandon the maxims of ordinary men: "we count not our lives dear to us;" but we are stimulated by a noble purpose: our object is nothing less than the glory of God. Our conduct is rational and consistent—"for the love of Christ constraineth us." The contemplation of the great love wherewith He loved us, awakens every kindred emotion of our minds. When we observe Him in the display of His abundant mercy; when we consider what He has effected for us "by His cross and passion, by His precious death and burial, by His glorious resurrection and ascension, and by the coming of the Holy Ghost," our faculties are so absorbed in the contemplation, and our hearts so warmed by the heavenly theme, that we are absolutely constrained from henceforth to live not unto ourselves, "but unto Him which died for us and rose again;" to consecrate to His service all our affections and all our powers.—Rev. W. Dealtry.)

Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 2 Cor. v. 13.

July 20.

I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry ; who was before a blasphemer, and a persecutor, and injurious. 1 Tim. i. 12, 13.

There is no one of our moral emotions more active than gratitude, none which more excites, urges, impels to earnest effort. We cannot *pay* the debt ; but we must take means to shew that we *feel* the debt.

Now the Apostle understood this feeling well, and it was the life of all his burning zeal. It gave the spur to his diligence, strength to his faith, largeness to his love, vividness to his hope. It made him fearless of man, as well as regardless of sacrifice, or cost. We find him lifted up, by this emotion, to a lofty disregard of all human judgments and estimations. "Think us mad, if you will," he reasons, "in exposing ourselves to persecutions ; or think us pusillanimous, if you will, in shunning it ; but I tell you that whether we be beside ourselves, it is to God ; or whether we be sober, it is for your sakes. One master-motive has the dominion of our whole conduct. "The love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead ;" if, therefore, through grace, we have been delivered from this death, surely "they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—(Rev. D. Moore.)

We have received mercy. 2 Cor. iv. 1.

July 21.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. i. 10.

Granting, says he, that I might deceive you by these doctrines; could I deceive God, Who knows my yet unuttered thoughts, and to please Whom is my unceasing endeavour? See here the Apostolical spirit, the Evangelical loftiness! Is my account to be rendered to you? Shall I be judged by men! My account is to God, and all my acts are with a view to that inquisition, nor am I so miserably abandoned as to pervert my doctrine, seeing that I am to justify what I preach before the Lord of all.

Those who wish to persuade men, are led to act tortuously and insincerely, in order to engage the assent of their hearers. But he who addresses himself to God, and desires to please Him, needs simplicity and purity of mind, for God cannot be deceived. Whence it is plain that I have thus written to you, not from the love of rule, or to gain disciples, or to receive honour at your hands. My endeavour is to please God, not man. Were it otherwise, I should still consort with the Jews, still persecute the Church. I who have cast off my country and my reputation, and taken in exchange for these, persecution, and daily impending death, have given a signal proof that I speak not from love of human applausé.—(St. Chrysostom.)

With me it is a very small thing that I should be judged of you, or of man's judgment. . . . He that judgeth me is the Lord. 1 Cor. iv. 3, 4.

July 22.

Necessity is laid upon me. 1 Cor. ix. 16.

One element of the necessity here spoken of, we cannot doubt, was a deep persuasion of the misery of an unconverted state. He must do something. He might fail of getting a *hearing*, but a necessity was laid upon him to *preach*. Could he see minds darkened, consciences seared, hearts enslaved, souls dead? Could he see men that were his brethren with a veil on their Scriptures, a cloud upon their faith, an unfound entrance to the way of peace, and a lock upon heaven's gate? Could he see weepings in heaven, and triumphs in hell, lives all delusion, and deaths all despair? Could he see all this, I say, and yet not preach the Gospel? And not preach of Him in whose power it is to take all this misery away? No, it became a necessity with him. Expediencies, fitnesses, policies—he could not think of these. Let a parent hesitate whether he shall rescue a sleeping child from the flames—let cold prudences be weighed before we warn the mariner of a treacherous rock—but here under my eyes, he argues, are brethren, passing in dense throngs through the portals of a dark eternity, some trembling, some asleep, some in merry madness—and yet you ask what moves me to speak, why I call so loudly, and with tears, on each sad passer-by? And I tell you I cannot *help* it. My lips are not free. A holy necessity is laid upon me.—(Rev. D. Moore.)

Yea, woe is unto me, if I preach not the Gospel.
1 Cor. ix. 16.

July 23.

And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians : but they went about to slay him. Acts ix. 29.

How he imitated Christ, he shews. For as soon as he rose out of that life-giving stream, (see St. Matt. iii. iv.), he went forth full of such fire, that he did not regard any master as necessary. He did not therefore wait for Peter, he did not go to James, nor any one else : but carried away by his own eagerness, he so inflamed the city (of Damascus), as to stir up bitter enmity against himself. Here he was like Moses, who first took upon himself the *work* of a leader (Exod. ii. 11), and then God afterwards gave him the *dignity*. So it was with St. Paul ; God shewing, how well he had done in entering upon the preaching of the word and doctrine, by speedily raising him to the honour of a recognised teacher. For, in both these cases, if for the sake of honour and precedence they had caught at such high offices, they would justly have been accused of ambition. But when they loved the dangers, and brought mortal perils upon themselves, in order to save all others ; who is such a wretch, as to accuse earnestness like this ? For that they did these things from love to others, both the election of God declared, and the destruction of others, who with evil minds had been enamoured of the mere honour.—(St. Chrysostom.)

As we were allowed of God to be put in trust with the Gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts. 1 Thess. ii. 4.

July 24.

And straightway he preached Christ in the synagogues, that He is the Son of God. Acts ix. 20.

Simon rushed in, but he was condemned, and put his final salvation in jeopardy. Paul rushed in, but he was crowned with the glory of the apostolate. For he did not rush in for the priesthood and the honour, but for the ministry and the work and the dangers. So that he did not allow even a single day to pass away in idleness and rest, being more vehement than very fire in his zeal for preaching : but as soon as he had come forth from the holy font, he thought nothing of dangers, nothing of the derision and opprobrium which the Jews would cast upon him, or of any such thing ; but being gifted with other eyes, those namely of love, and another mind, he burst in with much force, like some winter torrent, carrying away all the arguments of the Jews, and shewing by the Scriptures, that Jesus was Christ.

And this though as yet there were not many gifts of grace in him, nor had he received so large an out-pouring of the Spirit as was afterwards bestowed on him : but yet he was immediately on a flame, and did all things with mortified soul, and as one making an apology for the time that was past, he took all measures, and busied himself, throwing himself into the most laborious part of the conflict, and that which was most full of dangers and terrors.—(St. Chrysostom.)

Whereunto I labour, striving according to His working, which worketh in me mightily. Col. i. 29.

July 25.

ST. JAMES, APOSTLE AND MARTYR.—FIRST BISHOPS OF JAMAICA AND OF BARBADOS CONSECRATED, 1824.—FIRST BISHOP OF THE SUB-DIVIDED DIOCESE OF MONTREAL CONSECRATED, 1850.

Going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him. St. Matt. iv. 21, 22.

Would'st thou have risen at that gentle call,
And left thy labours on the peaceful shore
Of Nazareth's lake, if thou hadst known before
The stormy fortunes that should thee befall,
Or tasted, ere thy time, the cup of gall,
Or caught a vision of the sword that bore
The stains of thy last baptism? What more
Than one refusal, to have 'scaped them all?
No;—but thy Lord was merciful and wise,
And hid the future from thy tender sight,
Till by degrees He should unlock thine eyes,
And teach them how to see in darkest night;
Veiling until the last the world's worst frown,
Lest thou should'st shun the cross, and lose the crown.

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. St. Matt. xx. 22.

July 26.

We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus' sake. 2 Cor. iv. 5.

Where are the marks and symptoms of an ambitious spirit in St. Paul? The honourable and holy ambition of converting sinners, of propagating the Gospel amongst the heathen, of saving souls unto the Lord—that indeed he did possess in an eminent degree. But it had no reference to his own aggrandizement or honour; for we find him declaring, that as long as true Christianity was taught, and embraced, and maintained, it was a matter of indifference to him who preached it. He had one object in view, the salvation of his brethren. This is not a narrow, selfish spirit, but a liberal and enlarged philanthropy; not like those philosophers, whose aim has been, not so much the investigation of truth, for the general good of mankind, as the establishing of their own reputation by the display of their reasoning or eloquence; not to the improvement of the world, but the establishment of a sect, to be called by their names. What is the Apostle's object? To magnify, not his own name, but the Name of the Lord Jesus; disclaiming all intrinsic worthiness and ability; declaring himself the chief of sinners; professing himself ready to lay down his life, if by so doing he could prevail upon men to embrace the doctrines of the Gospel. It is impossible to conceive a line of conduct more disinterested, more demonstrative of sincerity, than this of St. Paul.—(Bishop Blomfield.)

Not seeking mine own profit, but the profit of many, that they may be saved. 1 Cor. x. 33.

July 27.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv. 1.

That a minister may learn how to "magnify his office," let him study the character, the spirit, and the history of St. Paul. His life and death were one magnifying of his office : mark his object—to win souls !—to execute the will of God ! As the man rises in his own esteem, his office sinks ; but, as the office rises in his view, the man falls. He must be in constant hostility with himself, if he would magnify his office. He must hold himself in readiness to make sacrifices, when called to do so : he will not barter his office, like Balaam ; but will refuse to sell his service, like Micaiah. Like Ezra and Nehemiah, he will refuse to come down from the great work which he has to do. He may be calumniated ; but he will avoid hasty vindications of his character : it does not appear that Elisha sent after Naaman to vindicate himself from the falsehoods of Gehazi : there appears to me much true dignity in this conduct.

The world may even count him a madman ; and false brethren may vilify his character, and calumniate his motives ; yet he will oblige the world to acknowledge : " His views, it is true, we do not understand. His principles and general conduct are a mystery to us. But a more upright, noble, generous, disinterested, peaceable and benevolent man, we know not where to find."—(Rev. R. Cecil.)

I know nothing by myself ; yet am I not hereby justified : but he that judgeth me is the Lord. 1 Cor. iv. 4.

July 28.

After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Acts xvi. 10.

The whole of this narrative shews how entirely all the missionary career of the Apostle was regulated by that spirit of unreserved resignation to the Divine will, which marked the commencement of it. (See *July 12, 16.*) As Providence closed or opened the door, so he refrained or proceeded; and that without any delay. Though ignorant of the precise nature of the supernatural intimations which had guided his recent journey, and were now directing his future steps, he went forward "with a straight course." And we may gather in what spirit he obeyed the will of God, in his change of station, from the notices we have of another journey, when the Prophetic Spirit gave him partial revelations on his departure from Corinth, and on his way to Jerusalem. "After I have been there I must also see Rome—I have no more place in these parts—I know not what shall befall me, save that the Holy Ghost witnesseth that bonds and afflictions abide me; but none of these things move me."

Here, surely, is an implied admonition to those, who enter upon their Missionary life with loud professions of desire to follow the Divine guidance, and yet allow themselves afterwards to complain of the changes and uncertainty which often wait upon their movements.

That I may come unto you with joy by the will of God.
Rom. xv. 32,

July 29.

Wherefore we labour, that, whether present or absent, we may be accepted of Him. 2 Cor. v. 9.

Together with the motives of love and gratitude and obedience which impelled the Apostle to a life of devotion to his Master's service, he was actuated by the ever-present sense of the strict and solemn account which he should have one day to give, before the judgment seat of Christ. In the conviction, that even now he was "made manifest unto God," he "always exercised" himself to "have a conscience void of offence towards God and towards men." He was indifferent to the judgment which men might form of his ministry, because of the greater day, which would bring everything to light. The prospect of that searching tribunal taught him to be faithful, patient, pure. And it urged him powerfully to constant diligence in his vocation. "Knowing the terrors of the Lord, we persuade men." It is a matter of life and death; and because it cannot be a matter of indifference to any man, whether he receives the Gospel or no, we are urgent with every one to flee from the wrath to come.

To the same great future the Apostle referred the joy which he was to reap from those who received his message. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" How can a lower view of his responsibilities and hopes satisfy any Christian Missionary?

We speak, not as pleasing men, but God, which trieth our hearts. 1 Thess. ii. 4.

July 30.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi. 14.

All Christians are strangers and pilgrims in this world, "for here have we no continuing city;" all Christians are "dead," for their "life is hid with Christ in God." But there is a degree higher than this. In whom shall we look for this? In whom, think you, but in him, who was caught up to the third heaven? Not only, says he, am I dead to the world, but also crucified; which is an ignominious kind of death. I to it, as it also to me. All which the world loves, is a cross to me: the delights of the flesh, honours, riches, the vain praises of men. And what the world accounts a cross, to those things I am fixed, to those I cleave, them I embrace with my whole affection. Is not this a higher degree? The pilgrim, if he do not forget his condition, is not much involved in worldly affairs. The dead man despises the fair things of this world, as well as the rough things. But to him who has been caught up to the third heaven, all to which the world cleaves is a cross; and he cleaves to those things which to the world appear a cross. Although in these words of the Apostle we may, not unsuitably, understand, that the world was crucified to him in the value he set upon it, and he crucified to the world by the compassion which he felt for it. For he saw the world crucified with the bonds of its sins, and he too was crucified to it by the affection of compassion.—(St. Bernard.)

I am crucified with Christ. Gal. ii. 20.

July 31.

I could wish that myself were accursed from Christ for my brethren. Rom. ix. 3.

He had just before (viii. 39), wished to shew quite to the utmost the love he had towards Christ. To Him alone he looked, and one thing he feared, and that was falling from that love. And it was Paul who suffered in good earnest all things for Christ's sake, not for the sake of the kingdom, or his own honour, but owing to his affection to Him.

But he soon enters on greater things than these; and using first a strong asseveration about the matter he is going to speak of, he says, "I could wish that myself were accursed from Christ." What sayest thou, O Paul? from Christ thy Beloved One, from Whom neither kingdom nor hell, nor things visible nor intelligible, nor aught else of the kind, would separate thee, is it from Him that thou wouldest now again be accursed? What has happened? Hast thou changed, hast thou given over that love? No, he replies, fear not. Rather I have even made it more intense. How then that thou wouldest fain be accursed, and seekest a separation, and a removal to such a distance, that after it there is no possibility of finding a more distant one? Because I love Him exceedingly, he may reply. It is Jesus Himself who is so beloved. And yet he does not say *for* Him; for what he says is, I could wish that I were accursed *from* Him for my brethren. And this comes of his humbleness of mind.—(St. Chrysostom.)

— *If not, blot me, I pray Thee, out of Thy book which Thou hast written.* Exod. xxxii. 32.

August 1.

Ever follow that which is good. 1 Thess. v. 15.

The history of St. Paul's ministry is a portrait, drawn in the liveliest colours by the hand of a master artist, and suspended in the school of Christian instruction, to serve as a model and encouragement to those, who are called to the like ministry with the great original ; and from whom the Lord, Who has called them, expects the same faithfulness, and the same exertions, in proportion to the door which is opened to them, in setting forward the cause of His Gospel, and the salvation of mankind.

Let all, who are entrusted with a dispensation of the Gospel, but especially those, who are charged with the arduous duty of conveying it to the nations that sit in darkness and the shadow of death, bear in mind, that if they are to tread in the footsteps of St. Paul, they must strive to imitate the whole of his ministerial character in its happy proportions and combinations. They may possess a measure of his ardour in the cause of Christ, of his affectionate concern for the salvation of mankind, of his laborious perseverance, his boldness, his patient endurance ; but as they must not expect the same infusion of spiritual gifts and powers, they must be the more diligent in completing the resemblance in its remaining features, by copying his wisdom, his considerateness, his judicious discrimination of character, and his happy choice of arguments.—(Bishop Blomfield.)

For yourselves know how ye ought to follow us.
2 Thess. iii. 7.

August 2.

Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience. 2 Tim. iii. 10.

There is a true Apostolicism in the character of St. Paul. It is a combination of zeal and love.

The zeal of some men is of a haughty, unbending, ferocious character. They have the letter of truth, but they mount the pulpit like prize-fighters. It is with them a perpetual scold. This spirit is a reproach to the Gospel. It is not the Spirit of Jesus Christ. He seems to have laboured to win men.

But there is an opposite extreme. The love of some men is all milk and mildness. There is so much delicacy, and so much fastidiousness. They touch with such tenderness, and, if the patient shrinks, they will touch no more. The Gospel is sometimes preached in this way, till all the people agree with the preacher. He gives no offence, and he does no good.

But St. Paul united and blended love and zeal. He must win souls: but he will labour to do this by all possible lawful contrivances. "I am made all things to all men, that I might by all means save some." Zeal, alone, may degenerate into ferociousness and brutality: and love, alone, into fastidiousness and delicacy: but the Apostle combined both qualities; and, more perfectly than other men, realized the union of the *fortiter in re* with the *suaviter in modo*.—(Rev. P. Cecil.)

Exhort with all long-suffering and doctrine,
iv. 2,

August 3.

Who hath made us able ministers of the New Testament. 2 Cor. iii. 6.

The character and conduct of St. Paul ought to be carefully studied by all those, who are sent, like him, but with a less direct and authoritative commission, to preach the Gospel to heathen nations ; to be studied, as presenting a model, not only of fervent zeal, and unwearied activity, but of sagacity and judgment, and discretion. His was not that blind and turbulent enthusiasm, which rushes straight-forward to its object, regardless of intervening obstacles and difficulties ; nor that worldly cunning, which seeks to achieve apparent success, at the expense of sacred principle ; but a steady, considerate, well-regulated zeal, unconquerable indeed by persecution, and unmixed with any worldly, or selfish motives ; but guided by the principles of sound reason, and common sense, to choose and to pursue the surest as well as the holiest methods of accomplishing its purposes. He complied with the innocent prejudices, and studied the unavoidable prepossessions of his hearers, so far as to conciliate their kindness, and to insure their attention ; but never so far, as to sanction an error, which affected any material point of religious belief or practice. In how great a degree the work of evangelizing the heathen has been impeded by the inconsiderate and eager zeal of some preachers, and by the temporizing and unholy weakness of others, the annals of Christian missions too plainly declare.—(Bp. Blomfield.)

Mark them which walk so as ye have us for an ensample. Phil. iii. 17.

August 4.

FIRST BISHOPS OF TORONTO AND OF NEWFOUNDLAND
CONSECRATED, 1839.

In labours more abundant. 2 Cor. xi. 23.

The labours and privations which a Colonial Bishop is compelled to undergo in visiting his Clergy, and the amount of zeal and energy required for the thorough visitation of such a Diocese as that of Toronto, are well seen in the following description :—

“ I found the roads in many places dangerous and almost impracticable. A rough, strong farmer's waggon is the only vehicle that dares attempt them, and even that occasionally breaks down. And to be prepared for such accidents, we carry with us an axe, a hammer, and nails ; with ropes, &c. Sometimes we scarcely make a mile per hour, through the falling trees, roots, and mud-holes which lie in our way. Nor is such travelling cheap ; and as for the accommodation, it is painfully unpleasant, and this, notwithstanding the generous hospitality of the clergy and laity, whenever they have an opportunity. The time consumed is perhaps the thing most to be lamented. We seldom travel further in a day than you may do by railroad in an hour, and more often scarcely half the distance.”

“ I say nothing of the fatigue of these journeys, the deep mud-holes, the fallen trees to be cut out of the path, the jolting of the log-carriages, exposure for months to a summer Canadian sun, and the autumn rains, &c., because these are incident to the discharge of common duty.”—(Bishop of Toronto's Journal.)

In journeyings often. 2 Cor. xi. 26.

August 5.

Be not afraid, but speak, and hold not thy peace.
Acts xviii. 9.

From this encouragement, it may appear that the Apostle laboured under a sense of his personal deficiencies, and a diffidence of his powers of persuasion, which he had exerted to so little purpose at Athens; and which he was perhaps reluctant again to put to the proof, before the learned inhabitants of one of the most polished cities of Greece. Whatever may have been the cause, it is certain that even an Apostle stood in need of spiritual encouragement in the discharge of his sacred duties.

And what minister of Christ does not feel the want of such comfort and support, when he reflects on the magnitude and unspeakable importance of the work to which he is called; the foes which he has to encounter; the obstacles to be beaten down; and the infinite value of the souls, whose eternal welfare may perhaps depend upon the success of his labours? Who indeed is sufficient? He, who knows the true value of human acquirements, as instruments of ministerial usefulness; who, in the simplicity of an entire devotion to the cause of Christ, and with a confidence in its prevailing excellence, and acknowledging his sufficiency to be of God, "by manifestation of the truth, commends himself to every man's conscience in the sight of God."—(Bishop Blomfield.)

The night following the Lord stood by him, and said, Be of good cheer, Paul. Acts xxiii. 11.

August 6.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. Phil. ii. 17.

He daily offered himself, in a double sense, dying daily, and bearing about the dying in his own body. For he was every moment prepared for dangers, fulfilling his martyrdom in will, and so mortified his fleshly nature, that he was in the condition of a victim already slain. Wherefore he was bold to say, I am already being offered, calling the shedding of his blood his offering.

Nor was he content with this sacrifice alone, but because he had consecrated himself to God, he longed to offer also the whole world : and he traversed land and sea, among the Greeks and the barbarians, and all the earth under heaven, like as some winged creature ; and that not simply after the manner of ordinary travel, but tearing up the thorns of sins, and sowing the word of righteousness, driving away error, bringing in truth, making angels of men, or rather changing men from devils into angels.

Wherefore when he was about to depart hence after all these toils and these continued triumphs, he speaks thus for the consolation of the disciples : “ Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.”—(St. Chrysostom.)

Grace is given to me of God, that I should be the minister of Jesus Christ to the Gentiles . . . that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Rom. xv. 15, 16.

August 7.

All things, dearly beloved, for your edifying. 2 Cor. xii. 19.

This is a point worthy of especial admiration, that when he was so bold, and energetic, and breathing as it were the fire of war, yet on the other hand he was so easily persuaded and gentle to those who enjoined him anything, that he did not resist them, even when he was in a state of violent eagerness. For thus they came to him while he was boiling over, as it were beside himself, with zeal, and told him, that he must go to Tarsus and Cæsarea, and he said nothing against it : they told him, that he must be let down by the wall, and he suffered it. They gave their counsel that he should shave his head, and he made no opposition : they told him that he must not adventure himself into the theatre, and he yielded. So was he everywhere devoted to this one thing, what would profit the faithful—to peace and concord : and he everywhere kept himself for the work of preaching.

And this explains many other circumstances in his history. Thus when you hear of his sending his sister's son to the chief captain, being desirous of deliverance from danger, and so of his appealing to Cæsar, and hastening to Rome, do not impute this to fear. His motive was, without doubt, that he might remain longer in his work, and might depart hence to Christ, accompanied by many believers, all crowned as victors.—(St. Chrysostom.)

Nevertheless to abide in the flesh is more needful for you. Phil. i. 24.

August 8.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark. Phil. iii. 13, 14.

St. Paul has taught us that there is not so much difference between Angels and men, if we will but take heed to ourselves. For it was not another nature that he had, nor another soul that he had received, nor another world that he inhabited, but in the same world, bred under the same laws and principles, he surpassed in virtue all who have ever lived.

And not only is this wonderful in him, that through his exceeding devotion of spirit he lost all sense of labour, but that he did not enter upon a course of piety for mere reward. He loved it: and pushed on with all activity over all hindrances to it which arose. So that he laid no blame upon the weakness of his body, nor the multitude of engagements, nor the cravings of nature, nor any thing else. Though entrusted with an anxious charge far greater than that of any earthly generals and kings, yet every day he rose higher and higher, and acquired fresh energy to contend with the dangers that stretched over him: and this he signified when he said, "Forgetting those things which are behind, and reaching forth unto those things which are before."—(St. Chrysostom.)

Let us therefore, as many as be perfect, be thus minded. Phil. iii. 15.

August 9.

At midnight Paul and Silas prayed, and sang praises unto God. Acts xvi. 25.

Paul and Silas had learnt, "in whatever state they were, therewith to be content." They were even able to rejoice that they were counted worthy to suffer for the name of Christ. And if some thoughts of discouragement came over their minds, not for their own sufferings, but for the cause of their Master; and if it seemed a strange thing, that a work to which they had been beckoned by God should be arrested in its very beginning; yet they had faith to believe that His arm would be revealed at the appointed time. Racked as they were with pain, sleepless and weary, they were heard, about midnight, from the depths of their prison-house, praying and singing hymns to God. What it was that they sang, we know not; but the Psalms of David have ever been dear to those who suffer; they have instructed both Jew and Christian in the language of prayer and praise. And the Psalms abound in such sentences as these:—"The Lord looketh down from His sanctuary: out of heaven the Lord beholdeth the earth: that He might hear the mournings of such as are in captivity, and deliver the children appointed unto death." "O let the sorrowful sighing of the prisoners come before Thee: according to the greatness of Thy power, preserve Thou those that are appointed to die."

The Apostles were singing and the prisoners were listening (see Greek), when the earthquake came.—(Rev. J. Howson.)

Rejoice in the Lord alway. Phil. iv. 4.

August 10.

Is it lawful for you to scourge a man that is a Roman, and uncondemned ? Acts xxii. 25.

There is another feature in the conduct of St. Paul, which deserves to be pointed out, in contrast to the foolish enthusiasm of some missionaries, and preachers of the Gospel, who have considered it a part of their duty, in that character, to court, or at least not to avoid, persecution. St. Paul was never deterred by the fear of persecution from proclaiming the truth as it is in Jesus ; but he did not scruple to decline it, when he could do so without betraying the cause which he was engaged to maintain. Not to mention other instances of this, which occur in the Acts of the Apostles, I may refer to his conduct at Jerusalem. When the chief captain gave orders that he should be examined by scourging, he escaped that punishment, by asserting his character of a Roman citizen. Again, when he was brought before the council, and perceived that the chief priests and scribes were bent upon his destruction, he took advantage of the circumstance, that "the one part of them were Sadducees, and the other Pharisees," to make a declaration which he knew would set them against each other, and probably divert their resentment, for the time at least, from himself. Upon that occasion the Scribes, that were of the sect of the Pharisees, asserted the cause of Paul against the violence of their opponents.—(Bishop Blomfield.)

If there be none of these things whereof these accuse me, no man may deliver me unto them. Acts xxv. 11.

August 13.

WIGBERT, MISSIONARY FROM ENGLAND TO GERMANY, 747.

Paul cried with a loud voice, saying, Do thyself no harm : for we are all here. Acts xvi. 28.

The whole narrative of St. Paul's imprisonment at Philippi sets before us in striking colours his clear judgment and presence of mind. He might have escaped by help of the earthquake, and under the shelter of the darkness ; but this would have been to depart as a runaway slave. He would not do secretly what he knew he ought to be allowed to do openly. By such a course his own character and that of the Gospel would have been disgraced, the jailor would have been cruelly left to destruction, and all religious influence over the other prisoners would have been gone. Now it was so great, that not one of them attempted to escape. And not only in the prison, but in the whole town of Philippi, Christianity was placed on a high vantage-ground, by the Apostle's conduct that night. That no appeal was made against the unlawful treatment they had received, might be set down to the generous forbearance of the Apostles. They complied with the request of the magistrates. Yet, even in their departure, they were not unmindful of the dignity and self-possession which ought always to be maintained by innocent men in a righteous cause. They did not retire in any hasty or precipitate flight, but proceeded to the house of Lydia ; and so, after farewell words of exhortation, they departed from the city.—(Rev. J. Howson.)

Be not thou therefore ashamed of the testimony of our Lord. 2 Tim. i. 8.

August 14.

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith : for now we live, if ye stand fast in the Lord. 1 Thess. iii. 7, 8.

What is comparable to Paul, who thought the salvation of his neighbour was his own, being so affected towards all, as the body towards the members? Who now would be able to break forth into such speech? Or rather, who will ever be able to have such a thought? He did not require them to be grateful to him for the trials which he suffered for them, but he was thankful to them that they were not moved on account of his trials. Because, he says, Timothy brought us these good things, we feel nothing of our sorrows, but are comforted in all our affliction; and not only in that, but in our necessity also, he says. And justly. For nothing besides can touch a good teacher, as long as the affairs of his disciples go on to his mind. Through you, he says, we were comforted, that is, you have confirmed us. And yet the reverse was the case. But he turns the encomium over to them. And what does he say? "Now we live;" shewing that he thinks nothing is either trial or death, but their stumbling, whereas their advancement was even life.

So that without this we do not even think it life to live. So ought teachers to be affected, so disciples. And there will be nothing at any time amiss.—(St. Chrysostom.)

I desire that ye faint not at my tribulations for you, which is your glory. Eph. iii. 13.

August 15.

See 2 Corinthians, i-xiii.

This Epistle is remarkable, as giving us an insight into the personal character and the inmost feelings of St. Paul. When we observe all that we can imagine of Christian heroism and moral elevation, combined with the most unassuming humility, the warmest and gentlest affections, the most polished urbanity of manners, and the most guileless simplicity of heart, we cannot but consider this Epistle replete with spiritual gratification.

From the kind, yet earnest remonstrances of the Apostle to his wayward disciples, the austere moralist may learn to temper his reproofs with Christian gentleness, and to make his exhortations more forcible by rendering them less repulsive : from the example of his inflexibility on the great points of duty, the timid and wavering may study how to acquire steadiness of principle ; and from his frank, yet unassuming avowal of the miraculous interpositions with which he had been favoured, the highly gifted may be taught how to possess the blessings of which they may be inevitably conscious, with that humility which becomes persons who know from what source those faculties descend ; whilst, from his unrepining patience under afflictions, Christians of all ages and conditions may learn how to blush at their own impatience under trials which appear as nothing when compared with those with which God permitted St. Paul to be proved.—(Bp. Shuttleworth.)

Ye are in our hearts to die and live with you. 2 Cor. vii. 3.

August 16.

I seek not yours, but you : and I will very gladly spend and be spent for you ; though the more abundantly I love you, the less I be loved. 2 Cor. xii. 14, 15.

Great he was, in the highest exercise of all graces ; but in his love he was more vehement than any flame of fire. And as iron, thrown into the fire, becomes wholly fire ; so St. Paul also, once lighted with the fire of love, became wholly love. And in this spirit, as though he were the common father of the whole world, he imitated natural parents ; nay rather he also went far beyond all parents, both natural and spiritual, in his anxious care, giving money, and advice, his body and his soul, yea, all things for the sake of those whom he loved. Wherefore also he called love the fulfilling of the law, and the bond of perfectness, and the mother of all graces, the beginning and the end of virtue. "The end of the commandment," he says, "is charity out of a pure heart."

Since then love is all this in itself, let us be diligent to imitate Paul in this ; for it was by means of this that he became what he was. Do not tell me of the dead whom he raised, or the lepers whom he cleansed : God requires nothing of this kind at your hand. He himself who by experience understood its efficacy thoroughly, called love the best and the readiest way. Be possessed of the love of Paul ; and you shall gain a perfect crown.—(St. Chrysostom.)

If there be . . . any comfort of love ; . . . fulfil ye my joy, that ye be like minded, having the same love. Phil. ii. 1, 2.

August 17.

Pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is is heaven. St. Matt. v. 44, 45.

This duty being apprehended by St. Paul as the chief of all, he took the utmost care to express in his own example. For no one so loved his enemies, no one was such a benefactor to those who lay in wait for him, no one suffered so much on behalf of those who caused him grief. For he did not look at what he suffered, but at their common nature, and the more his enemies were beside themselves, so much the more did he pity their madness. As a very indulgent father is affected towards a son who is seized with frenzy, whom he compassionates and mourns the more for all the taunts and strokes which he receives at his hands ; so St. Paul, estimating the degree of madness of those by whom he was afflicted, according to the excess of their passions, applied all the more tender care towards them.

Hear how patiently, how gently he addresses us on behalf of those who had beaten him five times, who had loaded him with chains, who had often bound him, who thirsted for his very blood, who daily longed to tear him to pieces. "I bear them record, that they have a zeal of God, but not according to knowledge." And then, because on account of their contumacy and obstinacy he could not bring them over to the faith, he had recourse to continual intercession for them.—(St. Chrysostom.)

... art's desire and prayer to God for Israel is, that he be saved. Rom. x. 1.

August 18.

They glorified God in me. Gal. i. 24.

Here observe his humility; he speaks not of his successes, nor of whom or of how many he instructed. Yet such was his zeal, that he confounded the Jews, and so exasperated them, that they and the Greeks lay in wait for him, with a view to kill him. Since they were vanquished in doctrine, they had recourse to violence, which was a manifest sign of Paul's superiority. But Christ suffered him not to be put to death, preserving him for his mission. Of these successes, he says nothing; and so in all his discourses, his motive is not ambition, nor to be honoured more highly than the Apostles, nor because he is mortified at being lightly esteemed, but it is a fear lest any detriment should accrue to his mission. For he calls himself "One born out of due time," &c. And this he said, when he had laboured more than all of them, which is real humility; for he who, conscious of no excellence, speaks humbly of himself, is candid but not humble; but to say so after such trophies, is to be practised in sobriety.

What modesty, again, in mentioning the facts of his persecuting and laying waste the church, and in thus studiously setting forth his former life, while he passes over the illustrious deeds he was about to achieve! And then, again, he says not, they admired me, they applauded or were astonished at me, but ascribes all to divine grace; "they glorified God in me."—(St. Chrysostom.)

Not I, but the grace of God which was with
1 Cor. xv. 10.

August 19.

The contention was so sharp between them, that they departed asunder one from the other. Acts xv. 39.

It is unwise to be over-anxious to dilute the words of Scripture, and exempt even Apostles from blame. By such criticism we lose much of the instruction which the honest record of their lives was intended to convey.

We are taught by this scene at Antioch, that a good work may be blest by God, though its agents are encompassed with infirmity, and that the changes, which are violent in their beginnings, may be overruled for the best results. By placing ourselves in imagination on the one side and on the other, we can easily see that the purest Christian zeal, when combined with human weakness and partiality, may have led to the misunderstanding. How could Paul consent to take with him a companion who would really prove an embarrassment and a hindrance? Such a task as that of spreading the Gospel of God in a hostile world needs a resolute will and an undaunted courage. Mark had been tried once, and found wanting. And Barnabas would not be without strong arguments to defend the justice of his claims. The only course which remained was to choose two different paths, and to labour independently; and the Church saw the humiliating spectacle of the separation of its two great missionaries to the heathen. We cannot, however, suppose that Paul and Barnabas parted, like enemies, in anger and hatred; and certainly the quarrel was overruled by Divine Providence to a good result.—(Rev. J. Howson.)

See that ye fall not out by the way. Gen. xlv. 24.

August 20.

We suffer all things, lest we should hinder the Gospel of Christ. 1 Cor. ix. 12.

You wish to know, how a Christian Minister is to regard money ; a thing generally so much sought after, as productive of much happiness both in the possession, and in the ability it gives to procure the comforts and luxuries of life. For an answer to your enquiry, consult the Acts of the Apostles, and the Epistles. St. Paul speaks of the principles which had guided him during his ministry, and says, " I have coveted no man's silver, or gold, or apparel. . . . I have shewed you all things, how that labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give, than to receive." His freedom not only from avarice, but from all undue regard for money and the easy things of life which it procures, comes into view very frequently both in the way of historical allusion, and direct precept. " Receive us ; we have wronged no man, we have corrupted no man, we have defrauded no man." And it is remarkable how frequently and solemnly he dwells upon the sin of covetousness or anything approaching to it in a Christian Minister. A bishop must be a man, not greedy of filthy lucre. The deacons must be not greedy of filthy lucre. " If any man teach otherwise, he is destitute of the truth, supposing that godliness is gain ; from such withdraw thyself." (See also 1 Tim. vi. 6-10.) Here, then, is a beacon set up on high to guide and warn every Christian Minister.

But thou, O man of God, flee these things. 1 Tim. vi. 11.

August 21.

Let ours also learn to maintain good works for necessary uses, that they be not unfruitful. Tit. iii. 14.

Nor was it in spiritual things only, but also in carnal things that he showed much thought and attention. Thus hear him, how for the sake of one woman he gives a charge to a whole people: "I commend unto you Phœbe our sister, that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you." And again: "Ye know the house of Stephanas—that ye submit yourselves unto such." And again: "Acknowledge ye them that are such." For this is something peculiar and usual in the love of the saints, that in such things as these also they assist one another. So when sending for some persons to come to him, he did not think it beneath him to care for their travelling expenses, and to put it in his letter: "Bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them." See also, when he was writing to Philemon about Onesimus, how much exertion he makes, with what wisdom and solicitude he enjoins him. And when, for a single runaway slave, who had largely defrauded his master, he wrote without delay a whole letter, full of all affection, consider what he was towards others. For this one thing he counted disgraceful, to neglect anything at all for the welfare of any one whatever.—(St. Chrysostom.)

I will very gladly spend and be spent for you. 2 Cor. xii. 15.

August 22.

Having gifts differing according to the grace that is given to us. Rom. xii. 6.

Every minister should enquire, What is for me the wisest way of preaching Christ to men? We are not to judge one another in these things. Sufficient it is for us, to know what *we* have to do. There are different ways of doing the same thing, and that with success and acceptance. We see this in the Apostles themselves. They not only preached Christ in different ways; but, what is more, they could not do this like one another. They declare this fact themselves; and acknowledge the grace of God in their respective gifts. "Our beloved brother Paul," writes St. Peter, "according to the wisdom given unto him."

I have often thought that St. Paul was raised up peculiarly to be an example to others, in labouring to discover the wisest way of exhibiting the Gospel: not only that he was to be a great pattern in other points, but designedly raised up for this very thing. How does he labour to make the truth *reasonably plain*! How does he strain every nerve and ransack every corner of the heart, to make it *reasonably palatable*! His history is a comment on the declaration, I became all things to all men, that I might by all means save some.—(Rev. R. Cecil.)

Whether it were I or they, so we preach. 1 Cor. xv. 11.

August 23.

I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me. Gal. ii. 20.

He glories in infirmities and afflictions. He takes a pride as in some ornament, in the dying of the Lord Jesus. Having whereof to boast greatly in the flesh, his exultation is in spiritual things : though not rude in knowledge, yet he says he sees through a glass, darkly. He has confidence in the spirit, and yet keeps under his body, beating it down as an adversary. What does he teach and admonish us in these things ? Not to mind earthly things, not to be puffed up with knowledge, not to set up the flesh against the spirit. He maintains a conflict for all, for all he prays, he is zealous for all, he is in a flame for all, those without the law, those under the law : the preacher to the Gentiles, the patron of the Jews : indeed for his brethren according to the flesh he made a still bolder venture, that I may learn to tread in his steps, when out of love he prays that they might be brought into the presence of Christ in his own stead. Oh the excellence of his high mind ! Oh the fervour of his spirit ! He imitates Christ, Who was made a curse for us ; or, to speak in more moderate terms, he accepts suffering, as though he were an ungodly man, in their stead, the first after Christ who made such an offer, only that they should be saved.—(St. Gregory Nazianzen.)

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi. 14.

August 24.

ST. BARTHOLOMEW, APOSTLE OF INDIA, MARTYR.—FIRST BISHOPS OF BARBADOS (SUB-DIVIDED DIOCESE), ANTIGUA, GUIANA, TASMANIA, AND GIBRALTAR, CONSECRATED IN WESTMINSTER ABBEY, 1842.

Neglect not the gift that is in thee. 1 Tim. iv. 14.

On you, beloved in the Lord, who are going forth on your high and holy mission, on you may the blessing of the Almighty richly rest! Difficulties may beset your paths; trials, ministerial and personal, may await you; but, "fear ye not, for God is with you." Be true to that branch of Christ's Church within which you will henceforward bear the office of chief Pastors. Assert her Apostolic character, "as she stands distinguished from all Papal and Puritan innovations, and as she adheres to the doctrine of the cross." Maintain her Catholicity in all things which have been authoritatively retained by herself as essential, and truly Catholic. Imbibe her moderate, yet definite and scriptural, principles: prepare the way for a fuller enforcement of her wholesome discipline: let her Rubrics be daily obeyed, and the intention of her Canons carried out: be, by God's grace, examples of your own injunctions: be firm, yet with mildness: cautious, yet without timidity: keep up within you the "constraining" love of the Redeemer: feel that as He died for all, so it is your privileged office to labour for all: cherish the spirit of Apostles, for yours is an Apostolic and weighty work.—(Bishop Coleridge—Consecration Sermon.)

Take heed unto thyself, and unto the doctrine. 1 Tim. iv. 16.

August 25.

**GREGORY OF UTRECHT, MISSIONARY ON THE EMS,
700-776.**

Howsoever, said he, let me run. 2 Sam. xviii. 23.

The circumstances which led Gregory to a Missionary life were very singular. Boniface was, on a time, hospitably entertained by his aunt, near Triers. During meal time, the duty was assigned to Gregory (a boy fourteen years old, who had just returned from school,) to read some passages from the holy Scriptures. Boniface praised him for reading so well, and asked him to translate what he had read into the German language. As he was unable, Boniface himself translated and explained the passages read, and made the whole the subject of discourse, which left a deep impression on the mind of the youth. The latter felt himself so drawn towards him, that he declared himself resolved to go with him, and never to leave him, that he might learn from him how to understand the holy Scriptures. The grandmother, to whom Boniface was at that time wholly unknown, did all in her power to dissuade the boy from executing his resolution ; but in vain. He told her, if she would not give him a horse, he would follow Boniface on foot wherever he went. Finally she yielded to his wishes, and gave him a horse and servants, that he might be able to follow the missionary in his journeys. From this time forward he was the companion of Boniface amidst every difficulty, and went with him on his last journey to Friesland.—(Neander.)

The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 1 Tim. i. 14.

August 26.

For to me to live is Christ, and to die is gain.
Phil. i. 21.

What I always say about him, I will never cease to say, no one, falling into diverse and contrary circumstances, worked them (so to speak) to such accurate advantage. For neither could he be convicted of rashness, when he rushed into danger: nor of timidity, when he avoided it: because he both had a sufficient love of life, for the advantage of his ministry; and, on the other hand, he thoroughly despised it, in that spirit of Christian philosophy to which he had attained, and on account of the love with which he was urged to depart and be with Christ.

So free did he hold himself from all eager desire, disengaged from all special feeling about things present. On all occasions he mingled his own desires with the will of God, and thus at one time he regarded the present life as more necessary than the society and presence of Christ, and at another confessed it to be so heavy and burdensome to him, that he groaned and pressed on to his dissolution. For he desired that alone, which should bring him advantage in accordance with God's will, even though it might appear to contradict what had gone before. Thus he was in various minds, and appeared in different characters, not through dissimulation, God forbid! but being all things, just as the need of the Gospel and the salvation of men required. And here also he imitated his Master.—(St. Chrysostom.)

What I shall choose I wot not. For I am in a strait betwixt two. Phil. i. 22, 23.

August 27.

Though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear. 2 Cor. xii. 6.

It is a high virtue not to speak great things of one's self. And yet the opportune and suitable way in which St. Paul did this has made him more worthy of praise than if he had been silent. For observe with what self-correction he approaches the subject ; who, when he was about to boast, not once, nor twice, but frequently, putting it off and delaying, says : " Would to God ye could bear with me a little in my folly : and indeed bear with me." And again : " That which I speak, I speak it not after the Lord, but as it were foolishly." And when he had used strong expressions like these, he still was not content with having premised thus much, but again, when just entering upon self-praise, he conceals himself, and says, " I knew a man ;" and again, " Of such an one will I glory : yet of myself I will not glory." And after all these cautions, " I am become a fool in glorying ; ye have compelled me."

Who then could be found so foolish, so void of reason, who seeing that Saint, even when such necessity was upon him, yet delaying and dreading to speak anything great of himself, and like a horse advancing to the edge of a horrid precipice, and often drawing back ; who, I say, would not avoid his own praises with more abundant caution, and only touch at all upon them, when a most fitting crisis demanded it of him ?—(St. Chrysostom.)

For men to search their own glory is not glory. Prov. xxv. 27.

August 28.

Left at Athens alone. 1 Thess. iii. 1.

He was filled with anxious thoughts concerning those whom he had left in Macedonia, and the sense of solitude weighed upon his spirit. Silas and Timotheus were not arrived, and it was a burden and a grief to to him "to be left in Athens alone." Modern travellers have often felt when wandering alone through the streets of a foreign city, what it is to be out of sympathy with the place and the people. If, in addition, the thought of an irreligious world, of evil abounding in all parts of society, and of misery following every where in its train,—if this thought also presses heavily on the spirit,—a state of mind is realized which may be some feeble approximation to what was experienced by the Apostle Paul in his hour of dejection.

It is useful to us, to be aware of the human weakness of that heart which God made strong. Paul was indeed one of us. He loved his friends, and knew the trials both of anxiety and loneliness. But we see, as we contemplate the Apostle, when similar traits of the *man* come before us, that the Gospel has sympathy and strength for the most sensitive and delicate minds. He was in Athens alone, but he was there as the Apostle of God. No mere pensive melancholy, no vain regrets and desires, held sway over St. Paul, so as to hinder him in proceeding with the work appointed to him.—(Rev. J. Howson.)

No man should be moved by these affliction
Thess. iii, 3,

August 29.

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow ; and continued his speech until midnight. Acts xx. 7.

Make fast the door, shut darkness out,
All, all within be bright !
So once the shades of sin and doubt
Veil'd round the world's true Light.

And let the heavenly Food be brought,
The Cup of Blessing pour ;
For *he* breaks bread, the first who taught
Salvation to our shore.

Yet once more, if but once, we sit
His gracious words to share ;
Once more his heart with ours be knit
In sacrament and prayer.

A mother may forget her child—
The sea its stormy play—
Spring cease to scatter flow'rets wild—
Th' eternal hills decay—

Our spirits still shall live and burn
In earth or heaven above,
Thy blessed presence to discern,
Saint of the God of love ! I. H. U.

When he therefore had broken bread, and eaten, and talked a long while, even till break of day, so he departed. Acts xx. 11.

August 30.

AGIL, MISSIONARY TO BAVARIA, 611-650.

The sons of strangers shall build up thy walls. Is. lx. 10.

Agil, or as called by the French St. Aile, afterwards abbot of the monastery Rebais, was the chosen companion of Eustasius (see March 29).

Of Aidan, the day of whose remembrance is just at hand, we have fuller accounts, and those of great interest. According to Bede, he was of a sweet heavenly disposition, caring not to seek after, nor love, any of the things of this world, but having his heart entirely set on doing good and promoting religion. To his clergy he presented a most wholesome example of gravity and godly living, and to all around recommended his doctrine in the most effectual way, by making his own practice agreeable to it. The Holy Scriptures he studied every day himself, and obliged all who were under his control to do the same. Having been consecrated a missionary bishop, he fixed his residence at Lindisfarne; and received from King Oswald every assistance in his exertions for the propagation of the Christian faith. So great indeed was the interest which this good prince felt for the spread of religion among his people, that often, when the Bishop was preaching the Gospel, he not being perfectly master of the English language, the king himself would act as interpreter of the heavenly word to his generals and ministers, for he was well acquainted with the Irish language.—(King's Church History of Ireland.)

Their kings shall minister unto thee. Is. lx. 10.

August 31.

**AIDAN, MISSIONARY TO THE ANGLO-SAXONS, 635.—DR.
MOUSLEY, FIRST ARCHDN. OF MADRAS, DIED, 1819.**

By whom we received grace and apostleship, for obedience to the faith among all nations, for His Name.
Rom. i. 5.

Is fuit oris vultusque habitus
Ea sermonis et gestus verecundia
Quæ divinius quiddam et vere Christianum
Præ se ferebat.
Eruditio varia

In literis sacris sane magna
In orientalibus summa.
Ad vitam umbratilem natura comparatus
Ad negotia tamen nec segnis nec inhabilis
Judicium sanum exquisitum perspicax
Mens constans rectique tenax
Ecclesiæ, Anglicanæ si quis alius
Fidus alumnus.

Cujus jura et auctoritatem
Ea sustinuit comitate et prudentia
Ut apud invidos invidiam non conflarit
Faventes acriore studio devinxerit.
Lethali ingravescente morbo
Summis doloribus affectus
Nihil se pati professus est
Nisi quod juvante deo
Saluti conduceret æternæ.

(Inscription by Bishop Middleton.)

He will beautify the meek with salvation. **Ps.
cxlix. 4.**

September 1.

SIR LEOLINE JENKINS, FOUNDER OF MISSIONARY FELLOWSHIPS AT JESUS COLLEGE, OXFORD, DIED, 1685.

When we departed, they laded us with such things as were necessary. Acts xxviii. 10.

The many important offices which he had held, and the earnest and faithful spirit with which he had laboured to discharge them, had impressed Sir L. Jenkins with a deep sense of the necessity of securing for the Fleets and Plantations of England, a larger amount of spiritual help than had hitherto been provided for them ; and his long and intimate connexion with Oxford had naturally led him to regard that University, as one source from which that assistance could be derived.

With this view, he had besought the king to " authorize that two additional Fellowships be founded and endowed in Jesus College, Oxford ;" and by his will the two Fellows " are to go out to sea, in his Majesty's fleet, when they, or either of them, are thereunto summoned by the Lord High Admiral. And in case there be no use of their service at sea, and they be called by the Lord Bishop of London for the time being, to go into any of his Majesty's foreign plantations, there to take upon them a cure of souls, and exercise the ministerial function." For their further encouragement, over and above their full salaries as Fellows, he devised £20 a-year a-piece, while they were in either of the above services.—(Anderson's Colonial Church.)

They which preach the Gospel should live of the Gospel. 1 Cor. ix. 14,

September 2.

Yet have I made myself servant unto all. 1 Cor. ix. 19.

In studying the ministerial life of St. Paul, examine his conduct towards the brethren. How tenderly he watched over the infant Churches, till Christ should be formed in the hearts of believers ; how carefully he refrained from any thing which might put a stumbling block in the way of those who were recently converted, and needed more especially the charity which edifieth ; how fully his sympathies were drawn out towards them in the persecution and trouble which their conversion brought upon them ; how patiently he bore with their weaknesses, and mistakes ; how readily he entered into the difficult cases of conscience and conduct which they brought before him.

And then, further, view him as the Apostle to the unconverted heathen. How he burned with ardour to speak to them the words of salvation ; with what energy and unsparing self-sacrifice he travelled from place to place, from country to country, in perils of all kinds, beseeching and entreating men to turn from the vanities which they worshipped, to serve the living God ; what a bold front he presented against the scepticism of philosophers and the ridicule of the populace ; how solemnly he delivered the counsel of God before rulers and kings, when opportunity was given him ; what a life of incessant labour he led, till he should present every man perfect in Christ Jesus.

I have been with you at all seasons. Acts xx. 18.

September 3.

JOHN WEST, FIRST MISSIONARY TO RUPERT'S LAND,
SAILED, 1820.

The barbarous people . . . received us every one, because of the cold. Acts xxviii. 2.

Mr. West's course up the (Port Nelson) River was a tedious one. At night the party landed, lighted a fire of logs of pine to warm themselves and dress their food ; and Mr. West, wrapping himself in his blanket, lay down to sleep on branches of the pine. Some of the boatmen, finding how unaccustomed he was to the severity of the climate, used kindly to make a sort of rude tent to shelter him.

Mr. West had suffered much during this voyage of 800 miles ; for six weeks he had passed the whole day in an open boat, exposed to every kind of weather ; but the spirit that glowed within his breast was not to be quenched by difficulties ; and though it was Saturday afternoon when he arrived at the settlement, he gave notice of Divine Service on the following day.

The large room at the Fort was crowded, and the people very attentive to the prayers and to the sermon. To many among the congregation the words of our beautiful Liturgy fell on the ear and heart as a long-forgotten strain ; but to the greater part of the assembly both the prayers and the preaching were a new and unknown sound ; for never before had the glad tidings of the Gospel been heard in that colony.—(Rainbow in the North.)

We are come as far as to you also in preaching the Gospel of Christ. 2 Cor. x. 14.

September 4.

Things new and old. St. Matt. xiii. 52.

To understand St. Paul's personal history as a missionary to the heathen, we must know the state of the different populations he visited ; the character of the Greek and Roman civilization at the epoch ; the points of intersection between the political history of the world and the scriptural narrative ; the social organization and gradation of ranks, for which he enjoins respect ; the position of women, to which he specially refers in many of his letters ; the relations between parents and children, slaves and masters, which he not vainly sought to imbue with the loving spirit of the Gospel ; the quality and influence, under the early empire, of the Greek and Roman religions ;—whose effete corruptness he denounces with such indignant scorn ; the public amusements of the people, whence he draws topics of warning or illustration ; the operation of the Roman law, under which he was so frequently arraigned ; the courts in which he was tried, and the magistrates by whose sentence he suffered ; the legionary soldiers who acted as his guards : the roads by which he travelled ; the course of commerce by which his journeys were so often regulated ; and the character of that imperfect navigation by which his life was so many times endangered.

Every help is welcome which enables us to fill up the dim outline in any part of its reality.—(Rev. W. J. Conybeare.)

Now by this I know that thou art a man of God.
1 Kings xvii. 24.

September 5.

The word of faith, which we preach. Rom. x. 8.

One word there remained in the sacred vocabulary of his countrymen,—one principle, wrought in the very inmost being of man, which had been for years despised or neglected, not in the heaven above, nor in the depth beneath, but “very nigh,” even in his heart, and in his mouth, and that was “the word of Faith which he preached.” That Faith, that trust in the unseen and eternal, which even in the heathen world

Through many a dreary age
Upbore whate’er of good and wise,
Still liv’d in bard or sage—

was now to be aroused from its slumber of ages, was now to become in the hands of St. Paul “the likeness of a living creature,” so much mightier than it had been before, in as far as it was now directed to a new object, even to the Lord Jésus Christ, who died for our sins, and rose again for our justification.

Other aspects no doubt there are of St. Paul’s teaching, and this great principle itself is merged in the great object of his mission to the Gentile world. Yet still, standing as it does in the very front of his chief epistles, it is absent from hardly any, and is the basis implied in all; and, as it is the principal, so also it is the peculiar, characteristic of his teaching.—(Rev. A. P. Stanley.)

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts xx. 21.

September 6.

JOHN FEATLY, "THE FIRST PREACHER UPON SAINT
CHRISTOPHER'S ISLANDS," 1629.

*Have not I commanded thee? Be strong and of a
good courage. Josh. i. 9.*

We, whose intent it is (with God's assistance) to
plough vp the foamie Billowes of the vast ocean; whose
Resolutions have commanded us to visite another World
(as Geographers haue termed it), Wee (I say) must
first be sure that our commission runs in the words of
my text, "Have not I commanded thee?" and then
doubt not but the Promise will ensue vpon it, "I will
be with thee;" not at this time onely, but for euer; and
not in this place onely, but whithersoever thou goest."

What manner of persons then ought we to be in all
holinesse and vprightness of life? . . . Let us
assure ourselves that we are dispatched with Ioshua's
Commission, that the sea may be but a Iordan unto us,
and the land we goe to inhabit, a Canaan. Our exam-
ples must as much teach the Salvages what we obey,
as our precepts whom we obey. Our Religion must be
as well clad in Sinceritie, as our Strength in Courage;
that so those ignorant Infidels, obseruing our religious
Conuersation, may ioyne with vs in a happy resolution.
Our equal steps and upright behaviour thus inflaming
the hearts of the ignorant, those, which are yet without,
may be comforted, and may perceive that God is with
us whithersoever we goe.—(Farewell Sermon to the
West India Company, on Josh. i. 9.)

*Be not afraid, neither be thou dismayed: for the Lord
thy God is with thee whithersoever thou goest. Josh. i. 9.*

September 7.

We were in that city abiding certain days. Acts xvi. 12.

It is several times observed by Chrysostom, that St. Paul passed by places of less importance, and everywhere chose the chief cities to be the scenes of his most active missionary exertions. This choice, he goes on to observe, was made by the Apostle, because he intended that from the cities, as from so many fountains, the Word might flow out over the whole of the surrounding district. Chrysostom's observation is fully borne out by the history of the Acts of the Apostles; and we well know that the labours of those first missionaries were attended with a success, which seems to us quite disproportionate to the time during which they worked. And we can scarcely fail to see that the holy Apostles were led (by a Divine Providence it may be), to adopt this plan.

Hence we may gather this principle of missionary labour, viz. : that large and influential cities, and places possessed of great natural and local advantages—the great emporiums of the world's traffic, the seats of religion, of learning, of the arts, and even of crime, should be chosen as the special places at which to commence our attack. In them we must plant the foremost standards of the cross, in the hope that at length by God's blessing they may be made the prominent strongholds of the faith.—(Rev. W. B. Hopkins.)

Be not thou therefore ashamed of the testimony of our Lord. 2 Tim. i. 8.

September 8.

DISEN, MISSIONARY FROM IRELAND TO FRANCE AND GERMANY, 700.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery. Eph. iii. 8, 9.

Does it not seem that the soul of this most successful of missionaries, St. Paul, existed, if one might so speak, in the very blaze of that glory which surrounds the Mediatorial scheme? If he thought of the heathen world in its actual condition, he thought much more of Him "Who was reconciling the world unto Himself" by the Gospel. If he thought of his ministry in preaching this Gospel "among the Gentiles," it was as that ministry was the consequence of the grace which had "revealed" the Son of God in him, and had formed Christ in his heart, the hope of glory. He, no doubt, did think of the spiritual wretchedness and utter destitution of the millions around him, who were without Christ, having no hope; but such meditations (so we must suppose) were incidental only to the settled habit of his mind, which was occupied with nothing less than "the unsearchable riches of Christ." His impulse was to utter every where the outbursting fulness of his own heart, overfull with a consciousness of the saving grace and power of Him in whom dwells the "fulness of the Godhead bodily."—(Isaac Taylor.)

Christ in you, the hope of glory: Whom we preach. Col. i. 27, 28.

September 9.

The things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? 2 Cor. i. 17.

In the exercise of the dispensation committed to him, St. Paul followed his Master in adapting himself to the occasion. At one time as a Jew, at another as without law : at one time he asked for money, at another he rejected it when offered : and thus he offered sacrifice, and purified himself after the manner, and shaved his head ; and yet again he anathematized those who did so. At one time he used circumcision, at another he entirely excluded it.

The things done, indeed, were diverse and contrary, but the mind and thought with which they were done were entirely consistent and uniform. One thing he desired, and that only, the salvation of those who heard and saw him : therefore he sometimes extols the law, sometimes disparages it. Thus, both in words and actions, he used variety and multiformity, not through change of opinion ; but remaining himself always the same, and varying every thing that he said according to present occasion. You will not blame the physician, for his frequent variety and change of treatment ; but you will then stand most in admiration of his skill, when you perceive it administering with confidence those things which appear to us contrary and hurtful. Much more then ought we to praise the mind of Paul, adapting itself to the spiritually diseased.—(St. Chrysostom.)

I kept back nothing that was profitable unto you.
Acts xx. 20,

September 10.

DR. EDWARD POCOCK, CHAPLAIN AT ALÉPPO, PROFESSOR
OF ARABIC, DIED 1691.

*I know thy works, and thy labour, and how thou . . .
hast borne, and for My Name's sake hast laboured, and
hast not fainted.* Rev. ii. 2, 3.

In every way which could either conduce to the spread of Christianity in Eastern climes, by making known to their inhabitants in their own tongues, the Gospel of Christ; or secure the correct reading of the texts both of the Old and New Testament, and assist the right interpretation thereof, by bringing home to this country the literary treasures of the East, Pocock was ever forward, ever successful. All the increased facilities of intercourse, which arose between England and other countries in that region, were applied by this faithful and learned man mainly to this one great end. For the attainment of it, he watched and prayed with a steadfastness which knew no intermission. He first reached forward to this mark, whilst the freshness of his early manhood was upon him; he turned not away from contemplating it, when, at a maturer age, he returned to his native land; and he still remembered it, still directed his earnest, affectionate gaze towards it, still laboured for it, although age, and the prospect of ease at home, might have tempted him to relax.

What he laboured to persuade others to, he duly practised himself; being a bright example of the holiness he recommended.—(Anderson's Colonial Church.)

*Their sound went into all the earth, and their words
unto the ends of the world.* Rom. x. 18.

September 11.

Witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. Acts i. 8.

We observe that great care was taken by the Apostles in selecting the *persons* to whom they first communicated the Gospel. In this respect we shall find, as in their choice of *places*, that the first missionaries were guided by a divine economy, which would not suffer their energies to be wasted upon random and desultory efforts, but taught them to adopt the wisest and the best measures.

They gradually approached the heathen through the Jews, and the Gentile proselytes, "devout Greeks," "devout persons," "devout women," &c. It seems also to be pretty certain that out of this class of persons the Apostles gathered the first fruits of their harvest of conversions.

The Apostles, moreover, omitted no opportunity of trying to convert persons of rank, or wealth, or influential station.

Their example, therefore, teaches us this principle of missionary labour; that in beginning a mission to any people, our first object should be to approach those who are the most religious, or who by education or circumstance are in any degree prepared to receive the Gospel; and that we ought not to neglect opportunities of gaining over persons who by rank or station are likely to wield a powerful influence over the society in which they move.—(Rev. W. B. Hopkins.)

I think myself happy, king Agrippa, because I shall answer for myself this day before thee. Acts xxvi. 2,

September 12.

BISHOP HOBART, OF NEW YORK, DIED, 1830.

I went with them to the house of God, with the voice of joy and praise. Ps. xlii. 4.

In the work of the spiritual instruction of the Oneidas, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary. Its simple and affecting exhibition of the truths of redemption is calculated to interest their hearts, while it informs their understanding; and its decent and significant rites contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the Liturgy, responded its supplications, and chanted its hymns of praise, with a reverence and fervour, which powerfully interested the feelings of those who witnessed the solemnity. They listened to my address to them, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced. And none were permitted to approach the communion whose lives did not correspond with their Christian professions.—(Bishop Hobart's Address to Convention.)

Every one of them in Zion appeareth before God. Ps. lxxxiv. 7.

September 13.

Shall I come unto you with a rod, or in love ? 1 Cor. iv. 21.

What shall I say about his labour of love in teaching ? The variety of his spiritual medicines ? His gentleness ? And then again his severity ? The mixture and union of both ? So as neither to enervate men by soft treatment, nor to wear out their better feelings by harshness ? He prescribes for masters and servants, governors and subjects, men and women, parents and children, married and single, rich and poor, wise and unlearned, circumcision and uncircumcision, those of the flesh and those of the spirit. For these he gives thanks : those he rebukes. These he calls his joy and crown : those, he accuses of madness. These, holding on a right course, he accompanies, and joins in their ready obedience : others, who are walking ill, he checks. One while he excommunicates, another while he strengthens the bonds of charity : now he grieves ; now he is filled with joy. Now he feeds with milk ; now he treats of mysteries. Now he condescends to others ; now he draws them up to himself. Now he threatens a rod : now he is ready with the spirit of gentleness. Now he is the least of the Apostles ; now he promises a proof of Christ speaking in him. Now he desires to depart ; now he thinks it better on their account to abide in the flesh. For he does not seek his own benefit, but that of his sons, whom he has begotten in Christ by the Gospel. For this is the end of all spiritual government. —(St. Gregory Nazianz.)

The power which the Lord hath given me. 2 Cor. xiii. 10.

September 14.

See Acts xiii. 14-41.

In his address to the Jews and Gentiles in the synagogue at Antioch, St. Paul evidently takes pains to state the great point which he had to deliver, so as to give as little offence as possible to the Jews. And this he endeavoured to do by at once claiming for them those privileges which they had received from God, "the God of this people of Israel" Who "chose their fathers and exalted the people when they dwelt as strangers in the land of Egypt," (v. 17). He then sketches their history with a view mainly to bring out the fact of the Messiah's having been promised, but in such a manner as to remind them that their whole history bore evident marks of their being the especial objects of God's favour.

Much will depend, says Abp. Whately, on a gentle and conciliatory manner; nor is it necessary that the speaker should at once, in an abrupt and offensive form, set forth *all* the differences of sentiment between himself and his congregation, instead of winning them over by degrees; and in whatever point, and to whatever extent, he may suppose them to agree with him, it is allowable, and for that reason advisable, to dwell on that agreement; as the Apostles began every address to the Jews by an appeal to the Prophets, whose authority they admitted.—(Hints on Missionary Preaching, in "the Missionary," Calcutta.)

Paul, as his manner was, went in unto them, and . . . reasoned with them out of the Scriptures. Acts xvii. 2.

September 15.

NINIAN, MISSIONARY TO THE PICTS, 432.

Compare Acts xiv. 15-17, with xvii. 22-31.

Out of the many sermons which must have been delivered by St. Paul among the heathen, two only have been handed down to us in the Acts. But these two are very useful for our purpose. Each of them was addressed to an audience chiefly if not exclusively composed of heathen; and each was intended to dissuade them from idolatry, and to win them over to the worship of the one true God, as revealed in the Gospel. There is a striking resemblance between these discourses. Every topic which was urged at Lystra is repeated at Athens. This leads to the conclusion that St. Paul had some settled plan, or pre-arranged system which he followed in dealing with the heathen.

But the heathen of Lystra were widely different from the heathen at Athens. Therefore while, at Lystra, the preacher seems to have stopped short of revealed truth altogether, at Athens he advances much further, and instructs his hearers as to a future judgment, a coming Judge, and a certain resurrection from the dead, grounded upon the fact of our Saviour's having risen again. Hence we conclude that the Apostles did not attempt to teach all the truths of Christianity at once; and that in their sermons they supplied what their hearers in fact wanted, and what they could bear.—(Rev. W. B. Hopkins.)

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 1 Cor. iii. 2.

September 16.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Acts xvii. 17.

He turn'd him to the people : old and young,
Graceful as groups in sculpture, round him hung.
Beyond, were crested helms—the bold array
Of some proud hearts whom chance had brought that
way :

Next came the wond'ring citizen : more near,
The mantled sage in attitude to hear.
A mother, next, her clam'rous babe beguiled,
And whisper'd words, and drew it close, and smiled.
While still the foremost, infant children press'd,—
Lambs of the fold impatient to be bless'd !
As if they saw, through Heaven's high gate, the band
Of infant martyrs wave a beckoning hand :
As if, prophetic, (for such things have been,)
They read, at once, that saintly brow serene !
Drank the glad tidings which his lip prepares,
And knew the message was for hearts like theirs !

(Verses for 1851.)

Certain men clave unto him, and believed : among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. Acts xvii. 34.

September 17.

Then Paul stood in the midst of Mars' hill. Acts xvii. 22.

In this scene St. Paul spoke, probably in his wonted attitude "stretching out his hand," his bodily aspect still showing what he had suffered from weakness, toil, and pain. And we are struck with the more admiration, the more narrowly we scrutinize the characteristics of his address. We may notice how truly it was the outpouring of the emotions which, at the time, had possession of his soul. The mouth spoke out of the fulness of the heart. With an ardent and enthusiastic eloquence he gave vent to the feeling which had been excited by all that he had seen around him in Athens.

We may observe, also, how the whole course of the oration was regulated by his own peculiar prudence. And it is marked by that wisdom of his Divine Master, which is the pattern of all Christian teaching. As our blessed Lord used the tribute money for the instruction of His disciples, and drew living lessons from the water in the well of Samaria, so the Apostle of the Gentiles employed the familiar objects of Athenian life to tell them of what was close to them, and yet they knew not. He had carefully observed the outward appearance of the city. He had seen an altar with an expressive, though humiliating, inscription. And using this inscription as a text, he spoke to them the words of eternal wisdom.—(Rev. J. Howson.)

A word spoken in due season, how good is it! Prov. xv. 23.

September 18.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. Ecc. xii. 11.

It has been justly remarked, that the conduct of St. Paul at Athens is a model for those who are sent to preach the gospel in heathen lands. His piety does not deprive him of prudence; his zeal does not outrun his discretion. He does not attempt to gain the ear of the idolater, by violently attacking his favourite notions, without any precaution or reserve. But he endeavours to find out some common ground, upon which they may meet as friends; some common principles, to which both may appeal. The surest way of bringing a man to acknowledge his errors is, to give him full credit for so much as he has discovered of the truth. In the cause of missions, as in every other department of His providential government, God works by instruments and means; and blesses the right use of those faculties, which He has given us for the purpose of setting forward His glory, and the good of mankind: and therefore the prudence and discretion, which are necessary in all our undertakings, are most indispensable in that, which is, perhaps, the most difficult of all.—(Bishop Blomfield.)

St. Paul did not expect heathens to view doctrines and facts from the standing-point of Christians. He spoke to his hearers as to persons sincerely religious after their own fashion, and endeavoured to lead them on by "a more excellent way."—(Rev. W. B. Hopkins.)

The preacher sought to find out acceptable words.

September 19.

A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. Prov. xvii. 8.

We cannot fail to notice the admirable manner in which St. Paul availed himself of every incident in the scene which was before him, and how completely he adapted himself to the audience, which for the time he was addressing. At Lystra the garlands, and the oxen, and the sacrificing priests, brought vividly before his mind the whole system of idolatry; and he entreats the Lycaonians to turn from *these* vanities, which, so far from securing the favor of Almighty God, demanded His forbearance. At Athens, too, the court of the Areopagites was open to the sky. Immediately in front of St. Paul stood the Acropolis, the Parthenon, the colossal statue of Minerva, and a hundred temples and images, many of which were glittering with gold and silver. In such a place, then, how timely was the argument, "God that made the world, and all things therein, seeing that He is Lord of heaven and earth, *dwelleth not in temples made with hands.*" And how telling must have been the effect of that other allusion, "forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven with art and man's device."

By a similar adaptation of his arguments, he proves the doctrine of Divine Providence, for instance, at Lystra, from the natural world, at Athens, from the political world.—(Rev. W. B. Hopkins.)

The lips of the righteous know what is acceptable. Prov. x. 32.

September 20.

The tongue of the just is as choice silver. Prov. x. 20.

In the different discourses of St. Paul, before Felix and Agrippa, we see the discernment and prudence, with which he accommodated his mode of reasoning to the intellectual, or moral peculiarities of his hearers. To Felix, a heathen in religion, and a profligate in practice, he argued, upon those principles of right and wrong which even the heathen understood and acknowledged, for the duties of righteousness and temperance ; and pointed out, from the marks of God's providential government, which were upon the face of nature and the surface of events, the high probability of a judgment to come : from thence he proceeded to declare its revealed certainty, and the necessity of repentance. Such was the line of argument, which he pursued with the Athenians ; and such no doubt was his mode of reasoning with Felix.

But in his pleading before Agrippa, who was " expert in all customs and questions which are among the Jews," he appeals both to the writings of the Old Testament, and to the received opinions and constant traditions of his nation ; and argues for the credibility of a resurrection, from " the hope of the promise of God to their fathers." The force of this mode of reasoning, so strange to Festus, was felt by Agrippa, to whom it was more immediately directed, when he said, " Almost thou persuadest me to become a Christian."—(Bishop Blomfield.)

He that winneth souls is wise. Prov. xi. 30.

September 21.

ST. MATTHEW, EVANGELIST AND MARTYR, APOSTLE OF
ETHIOPIA.

Ethiopia shall soon stretch out her hands unto God.
Ps. lxxviii. 31.

The conversion of the Ethiopian eunuch by Philip the deacon, carried the influence of Christianity to the court of Candace, queen of Meroe. By her leave, he propagated the faith throughout Ethiopia, till meeting with St. Matthew the Apostle, by their joint endeavours idolatry was expelled from that country. (Cave.) In this way, the Gospel was preached among "the remotest of mankind." Thus it was, that even in the first age, Christianity and Barbarism met in conflict, and many a wild and mysterious land, the very name of which the high-wrought civilization of that age refused to learn, had its Apostle, who bequeathed to it the remembrance of his spiritual triumphs and his cruel death.—(Rev. W. I. Kip, D.D.)

Yes, holy martyr of thy Lord, and true,—

The Church, to *Him* who bids her people pray,
And Him alone, yet in her service due,

And offering pure, remembers thee this day :
And I, in these vast solitudes away

From all observance, will not thee forget.

O that my cup to drink, my life to pay,

(If needful so,) as thine this heart were set !

(Bishop Mountain's Songs in the Wilderness.)

From beyond the rivers of Ethiopia My suppliants
. . shall bring Mine offering. Zeph. iii. 10.

September 22.

And because he was of the same craft, he abode with them, and wrought : for by their occupation they were tent-makers. Acts xviii. 3.

Great task was his, and work of noble meed,
Such as the cold, distrustful heart appals,
Who preached in scornful ears the Christian Creed,
On Athens' hill, 'mid stately Corinth's halls.
Yet see the same Apostle toiling
With brethren met in hardship's hour ;
The " Hebrew of the Hebrews " spoiling
His name of earthly pride and power ;
Content with craftman's art and fare,
So Christ be served, and souls be won !
Then say, shall men ordained to share
His Mission high, his labours shun ?
If village comforts, smiling field,
And blessings of well-ordered home,
To wild, " untutored minds " may yield
Some sign of happier things to come ;
Well worth the care, the kindly forecast given
Through such frail means on earth, one
thought to gain for heaven !

(Rev. J. Puckle.)

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. Acts xx. 34.

September 23.

ROBERT MAULE, MISSIONARY OF S.P.G. TO SOUTH CAROLINA, DIED, 1716.

In much patience, in afflictions, in necessities, in distresses. 2 Cor. vi. 4.

A very faithful and laborious Missionary, riding great distances up and down, to visit his widely scattered flock. In his, as well as in other missions, much good was effected by the Books of common Prayer, which the Society supplied for distribution.

In the trying circumstances of the Indian war, he showed that he was no hireling. He retired into the garrison, to which most of his congregation had fled for safety; and there, he says, "I continued above four months, I baptized their children, visited their sick and wounded, buried their dead, preached every Lord's day, and read prayers twice every day in the week. The duty, I must confess, was almost above my strength, being performed in a numerous crowd, that were penned up in a small compass, and in the very extremity of the hot weather, but I underwent it with all the cheerfulness I could. . . . I find by experience that the climate can break even the strongest constitution. However, I do not repine; if I be but serviceable in my generation, and answer the great ends of my mission here, I am satisfied not only to sacrifice my health, but (if that could be of any use) my very life, too, for the propagation of the Gospel of Jesus Christ."—(Historical Notices, by Rev. E. Hawkins.)

Cast down, but not destroyed. 2 Cor. iv. 9. . . .

September 24.

For which cause we faint not. 2 Cor. iv. 16.

After having ended "the burden and heat of the day," might he not rest as the twilight drew on, and the shadows of evening gathered about him? Might he not, at last, reap the full recompense of his toils, and devote the coming years to training those who looked to him as their spiritual father? Might he not sit in the shadow of the tree he had planted, with familiar faces around him, and familiar voices in his ears, whose tones of affection were to grow more kind as the end drew nigh, and the aged man was soon to be seen no more? If he could not dwell with his own countrymen, might he not with those whom, at Athens, he had led from their idolatry, or with his beloved converts at Corinth?

A voice within him forbad the thought; and as he looked out over the world, and beheld countless nations still groping on in darkness, we believe the spirit of his prayer was, "Yet more, O my God! yet more!" In the East he had first lifted up his voice in behalf of the Gospel, and there had been "the beginning of his strength." Yet it was in the West that he looked for still greater triumphs, and expected to realize "the excellency of dignity and the excellency of power." And thus, making life one long day of trial and triumph, he was willing to wait for his reward in Eternity.—(Rev. W. I. Kip. D.D.).

Stedfast, unmoveable, always abounding in the work of the Lord. 1 Cor. xv. 58.

September 25.

Paul the aged. Philemon 9.

His labours ceased not till the hour of martyrdom came, and he stood without the walls of Rome. His love for others sustained him; to him it is power—resistless power.

And so it was when long years had passed, and he writes himself “Paul the aged.” The step may have been more slow, yet the spirit was ever renewing its strength, and adding to its freshness and glory as it drew nigh the goal. We may imagine him, therefore, when the evening of his days had come, and in the dungeon of Rome he felt that “the time of his departure was at hand,” with the vigour of his mind unbroken, and the lofty devotion of his heart unquenched—when the shadows of this world were falling away, and the realities of the next unfolding to his sight—how must his thoughts have travelled back over the path of life’s many years! And how intensely solemn must have been the memories of the aged man! All the scenes of his chequered career—the days of toil and nights of prayer—the fearful struggles and the glorious triumphs, rose from their graves in the past, and gathered around his parting soul. His lofty purposes—his ceaseless labours, protracted even when the shadows were lengthening in his path—were now to be estimated in the light of that eternity before which the dream of life was fast fading, until perhaps his spirit trembled, and would have failed within him, but for that mercy which had ever been its refuge.—(Rev. W. I. Kip.)

Though our outward man perish, yet the inward man is renewed day by day. 2 Cor. iv. 16.

September 26.

I have fought a good fight. 2 Tim. iv. 7.

He is desirous to console the despondency of the disciple, and therefore bids him be of good cheer, since he was going to his crown, having finished all his work, and obtained a glorious end. "The good fight!" There is nothing worthier than this contest. This crown is without end. The pleasure continues for ever in brightness, glory, and honour. The race does not end in nothing : it draws all up to heaven. (St. Chrysostom.)

But what triumphant visions rose before him! The revelation on the road to Damascus—"the unspeakable words" which long years had not worn from his memory—the strife in the Jewish synagogues—the conflicts with the subtle philosophers of Athens—the splendour of the imperial city, when first as a prisoner there he preached the Gospel—his labours among the wild tribes of the West—these in succession swept before him, as the imagination created them afresh. The dead, too, lived again. His fellow Apostles—the companions of his toilsome wanderings—the souls who had been given him for his hire—the martyrs whom he had first pointed to Heaven—all these seemed to speak to him from the Paradise of God, and to be ready to receive him. The aged Apostle felt that he was now "ready to be offered"—and, anticipating the hour of his departure, his exclamation might be, "Why is His chariot so long in coming? Why tarry the wheels of His chariot?"—(Rev. W. I. Kip.)

Henceforth there is laid up for me a crown of righteousness. 2 Tim. iv. 8.

September 27.

BISHOP (PHILANDER) CHASE, OF OHIO, DIED, 1852.

I know thy works, and tribulation, and poverty, (but thou art rich.) Rev. ii. 9.

Philander Chase was born of parents who were Independent Congregationalists; in the course of Providence he went to College, and there falling in with the Common Prayer Book, he was won over by its holy tone, and its exhibition of "the authenticated claims" of the Episcopal ministry to an apostolic commission; and he returned to the family farm, to lead back his aged father into the Church from which he and his had been so long estranged. By their own hands and with entire harmony of feeling, the meeting house, where his father and grandfather had officiated as congregational deacons, was pulled down, and a Church erected in its stead.

His heart was set upon the labours of the ministry, and having surmounted the difficulties which lay in his way, he entered upon his first sphere of labour in the western parts of the diocese of New York, as a domestic missionary upon the outskirts of civilized life. He had the joy of seeing several flourishing congregations gathered by his hands into settled parishes. He yearned again to plant the Church in the waste, and so passed on to the State of Ohio. In the following year the new diocese was organized; he was consecrated its first Bishop, still in heart what he had ever been, a devoted missionary, and such he continued to the last.

They shall not be ashamed in the evil time. Ps. xxxvii. 19.

September 28.

Those things, which ye have both learned, and received, and heard, and seen in me, do. Phil. iv. 9.

Let us take the examples of our own age. Let us set before our eyes the holy Apostles. Peter, by unjust envy, underwent, not one or two, but many sufferings ; till at last, being martyred, he went to the place that was due unto him. For the same cause did Paul, in like manner, receive the reward of his patience. Seven times he was in bonds ; he was whipped, was stoned ; he preached both in the East and in the West, leaving behind the glorious report of his faith ; and so having taught the whole world righteousness, and for that end travelled even unto the utmost bounds of the West, he at last suffered martyrdom by the command of the governors, and departed out of the world, and went unto his holy place, being become a most eminent pattern of patience unto all ages.—(St. Clem. Rom.)

Thus died the Apostle, the Prophet, and the Martyr ; bequeathing to the Church the legacy of his Apostolic labours ; leaving his Prophetic words to be her living oracles ; pouring forth his blood to be the seed of a thousand Martyrdoms. Thenceforth, among the glorious company of the Apostles, among the goodly fellowship of the Prophets, among the noble army of Martyrs, his name has stood pre-eminent. And wheresoever the holy Church throughout all the world doth acknowledge God, there Paul of Tarsus is revered, as the herald of glad tidings to all mankind.—(Rev. W. J. Conybeare.)

A pattern to them which should hereafter believe.
1 Tim. i. 16,

September 29.

FEAST OF ST. MICHAEL AND ALL ANGELS.

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. Eph. iii. 10.

Why should the manifold wisdom of God be proclaimed to the heathen? The inquiry is at any rate important to those, whom Providence has called to sojourn in a heathen land. St. Paul urges the preaching of the Gospel, in order that "the manifold wisdom of God" might thus be made known "to the principalities and powers in heavenly places." There are depths in the dispensation of grace, which, as St. Peter tells us, even "the angels desire to look into:" the whole extent of it is not seen at once even by celestial Spirits. But what an idea does this convey to us of the scheme of our redemption! With what awe should we contemplate it! How should we adore the wisdom, which conceived it, from the beginning of the world!

In the progress of divine truth and the triumphs of the Gospel, even the holy Angels themselves gain a clearer insight into the will and the purposes of the Almighty. That *men* may glorify God when they see our good works, is a consideration perfectly level to our views of duty: and this consideration is strengthened, when we recollect, that even the Angels themselves give glory unto God, when they behold the advancement of His purposes through the piety of their *humbler* fellow-servants. (Bishop Middleton.)

Which things the angels desire to look into. 1 Pet. i. 12.

September 30.

The grace of our Lord Jesus Christ be with you all.
Amen. Rom. xvi. 24.

See what we ought to begin and to end all things with ! Only let us yield ourselves worthy to join in such intercession, that it may not be that we hear Paul's voice only, but that hereafter, when we are departed, we may be counted worthy to see the wrestler of Christ. Or rather, if we hear him here, we shall certainly see him hereafter, if not as standing near him, yet see him we certainly shall, glistening near the Throne of the King. Where the Cherubim sing the glory, where the Seraphim are flying, there shall we see Paul, with Peter, and as a chief and leader of the choir of the Saints, and shall enjoy his generous love. For if when here he loved men so, that when he had the choice of departing and being with Christ, he chose to be here, much more will he there display a warmer affection. That heart a man would not do wrong to call the heart of the world, and a fountain of countless blessings, and a beginning and element of our life. For the spirit of life was furnished out of it to all. This heart was so large, as to take in entire cities, and peoples, and nations. For "my heart," he says, "is enlarged."

Let us not then admire him only, but imitate him, that we too may, when we depart hence, be counted worthy to see him, and to share the glory unutterable, which God grant that we may all attain to by the grace and love towards man of our Lord Jesus Christ. Amen.
—(St. Chrysostom.)

Grace be with you. Amen. 2 Tim. iv. 22.

October 1.

REMIGIUS, BISHOP OF RHEIMS, APOSTLE OF THE
FRANKS, 533.

I will speak of Thy testimonies also before kings. Ps.
cxix. 46.

Descended from a noble family in Gaul, Remigius was chosen Bishop of Rheims when only 22 years of age. He was a man of great learning and sanctity, but he is especially remembered on account of one event brought about finally by him, the conversion and baptism of Clovis, the founder of the French monarchy.

The Burgundians, amongst other tribes of German origin, soon after their settlement in Gaul, had been gained over to Christianity. Clotilda, the daughter of the Burgundian King, married Clovis, King of the Salian Franks. She being a devoted Christian, and zealous for the spread of her religion, employed persuasion and example, to win him over to the Christian faith. The impression thus produced upon him was strengthened by certain remarkable incidents calculated to work on his feelings and temper, and the change was accomplished on the occasion of a victory which he ascribed wholly to the Christian's God. The venerable Bishop of Rheims, on his arrival, found the ear of the king already open for his message. He spoke to him of the crucifixion and passion of the Son of God. The festival of Easter was chosen as the day for his baptism, and, after his example, it is reported that more than 3,000 of his army received baptism at one time.—(From Neander.)

Kings shall see and arise, princes also shall worship.
Is. xlix. 7.

October 2.

CHRISTIAN WILLIAM GÖERICKE, MISSIONARY TO
TRANQUEBAR, DIED, 1803.

Blessed are the merciful : for they shall obtain mercy.
St. Matt. v. 7.

He was beloved by all that knew him, and some of these were persons holding the highest stations in the public service : while many, who differed from him in religious sentiments, could not but respect his character, and revere the graces that shone in his words and deeds. He generally went by the name of "the primitive Christian." To his brethren he exhibited an example of patience, disinterestedness, and perseverance, which they admired, and endeavoured to imitate. In offices of kindness, to heathen as well as Christians, Natives and Europeans, he spared no pains or expense ; and often put himself to great personal inconvenience to succour the needy, or to intercede for a suppliant with those in authority. His charities were bounded only by his means, which, indeed, were of late much increased. In all that he received, however, he considered himself as God's almoner ; and so little did he yield to the temptation to alter his simple mode of living as his income improved, that he seemed to observe even greater frugality, that he might have the more to give away. Many of his acts of charity were, at the time, known only to the parties whom he relieved, but now that he was gone, they were brought to light. But the greater proportion of his income was expended upon the Mission.—(Hough's Christianity in India.)

God is not unrighteous to forget your work and labour of love. Heb. vi. 10.

October 3.

**TWO EWALDS, FROM IRELAND, MISSIONARIES TO
SAXONY, 695.**

They loved not their lives unto the death. Rev. xii.

11.

These two brothers were baptized by the same name, but, being diverse in hair and complexion, were distinguished as Ewald the Black and Ewald the Fair. They were natives of England, but studied for some time in Ireland, then famous for its seminaries of learning. One became more distinguished for his personal piety, and the other for his knowledge of the sacred Scriptures.

Being inflamed with a desire of preaching Christ, and saving some souls in Saxony, they embarked on their mission, encouraging each other, and singing psalms and hymns by the way, passed through Friesland, and so reached in safety the frontiers of Westphalia. There they required to be conducted to the lord of the country, that they might obtain his permission to preach the Gospel among his people. But the ignorant and barbarous infidels of the neighbourhood fell upon them, and finding out what their intention was, murdered them on the spot in a most cruel manner, and threw their bodies into the Rhine.

Bede further relates, that the remains floated down the stream, to the place where some of their companions were; and that a light was seen to hover over the spot, and search being made, the bodies of the martyrs were found, and, by order of Pepin, buried with much pomp in the Church of Cologne.

Light is sown for the righteous. Ps. xcvi. 11.

October 4.

“THE ACTS OF THE APOSTLES.”

Thus did the blessed and noble and admirable Luke inscribe his Book, and not “*the Miracles of the Apostles* ;” although they did also work miracles. But these existed for a season, and passed away : whilst, to the end of time, every one, who will be saved, must exhibit in himself their *Acts*. This then was why the Book had this inscription, because what we have to emulate is, not the signs wrought by the Apostles, but their acts. For, foreseeing that, when we exhort men to imitate the Apostles, saying, Imitate Peter, rival Paul, be like John, follow in the steps of James, the indolent might say ; We are not able, we have not strength for it,—for they raised the dead, they cleansed lepers,—foreseeing this, he stops the mouths of such shameless excusings, and says, Silence ; close thy lips : it is not miracles, but the way of living, that conducts into the Kingdom of heaven. Imitate then the Apostles’ way of living, and thou shalt not be a whit behind the Apostles. For it was not the signs worked by them that made them Apostles ; but their pure life. And so our Saviour, when delineating the features of His disciples, and pointing out the mark by which Apostleship might be recognized, says : By this shall all men know that ye are My disciples ; by what ? Doing miracles ? Raising the dead ? Not so :—*by this*, if ye love one another.—(St. Chrysostom.)

Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Acts v. 42.

October 5.

Covet earnestly the best gifts : and yet shew I unto you a more excellent way. 1 Cor. xii. 31.

How long shall we use their miracles as a pretext for our sloth? And what was it then, you say, which made the Apostles so great? I answer this, that they contemned money; that they trampled on vainglory; that they renounced the world! If they had not done thus, but had been the slaves of their passions, though they had raised a thousand dead, they would not merely have profited nothing, but would have been counted as impostors. What miracle did John, who reformed so many cities, and of whom yet it is expressly said, that he did no sign? And thou, if thou hadst thy choice, to raise the dead in the Name of Christ, or thyself to die for His Name, which wouldst thou choose? Would it not be plainly the latter? And if one gave thee the choice of turning all grass into gold, or being able to despise all gold as grass, wouldst thou not choose the latter? And rightly: for by this latter thou wouldst most effectually draw men to the truth. This is not my doctrine, but the blessed Paul's, for when he had said, "Covet earnestly the best gifts," and then added, "Yet shew I unto you a more excellent way," he adduced not miracles, but *love*, as the root of all good things!—(St. Chrysostom.)

The greatest of these is charity. 1 Cor. xiii. 13,

October 6.

They lifted up their voice to God with one accord.
Acts iv. 24.

When the Church was persecuted in the persons of John and Peter, and when after the miracle of healing the lame man, they were commanded with threats never to preach again in the Name of Jesus, the Church "fleeth to prayer." The prayer is recorded, and is altogether special, and it is *social*. On another occasion, when Herod was persecuting the Church, and had slain James, and imprisoned Peter, we read that "prayer was made without ceasing of the Church unto God for him." Here again the prayer was special and social, for when Peter was delivered from prison by the Angel, he came to the house of John Mark, "where many were gathered together praying."

I firmly believe that if we were to adopt a similar plan in cases of emergency and persecution, we should feel the beneficial effects of it no less than the Church of old did. I allude to such crises, as that which occurred a few years back, when the order of the Court of Directors came out, requiring all their servants, civil and military, to abstain from taking part in proceedings of the Missionary Societies in India. Does not the Apostle's voice re-echo on such occasions—"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."—(Calcutta "Missionary.")

Where two or three are gathered together in My Name, there am I in the midst of them. St. Matt. xviii. 20.

October 7.

They that gladly received his word were baptized.
Acts ii. 41.

A great feature in the Acts of the Apostles is, that the Church maintains its spiritual life by junction with its Head through certain spiritual ordinances, the chief of these being Baptism, and the Supper of the Lord. When the 3,000 are converted, they are baptized. When Cornelius believes, he is baptized with his household. So Lydia ; so the jailor at Philippi. When the twelve disciples at Ephesus hear of the baptism of Jesus, they are baptized. There must be some good reason for this frequent mention of baptism, something more than is admitted by a large portion of those who are labouring in the Mission-field. In reports and notices of missionary work we find the need of conversion, the nature of spiritual life, faith, reading the word of God, and prayer, rightly insisted upon, (for these are all primary topics in the Apostles' teaching ;) but at the same time needless silence upon the Sacrament of Baptism. No such reserve is observable in the inspired narrative. Why should there be in the uninspired ? The same may be said of the Lord's Supper ; though as that was a Sacrament continually recurring, it was not necessary to do more than to say once or twice for all, that the Apostles were in the habit of celebrating it as a vital ordinance. —(Calcutta " Missionary.")

And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
Acts ii. 42.

. October 8.

And I say also unto thee, that thou art Peter, and upon this rock I will build My Church. St. Matt. xvi. 18.

It does in fact appear, from the sacred historian, that Peter may justly be said to have laid, under Christ, the first foundation of that universal Church, which was destined to embrace all mankind within the pale of Divine mercy. By the preaching of Peter, the first eight thousand Jewish converts were added to the infant Church of Christ; and although, by reason of the magnitude of the task, Paul was miraculously called and set apart, to deliver the word of salvation to the idolatrous Gentiles, and is therefore commonly designated the great Apostle of the Gentiles; yet it was Peter, by whose ministry the wall of partition between Jew and Gentile was first broken down, when Cornelius and his household were baptized. He first declared to the Apostles, and brethren, who doubted, when they heard of that transaction, that God had granted to the Gentiles also repentance unto life: and all this took place before the Holy Ghost had directed the Apostles to separate Barnabas and Paul for the work whereunto He had called them. Accordingly Peter himself made a distinct assertion of the priority of his own claim to that of any other Apostle, as the founder of Christ's Church amongst the Gentiles. Yet he was only the founder; the extensive propagation of Gospel truth amongst the more distant Gentile tribes, was certainly the office and work of St. Paul.—(Bishop Blomfield.)

The Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter. Gal. ii. 7.

October 9.

DAVID BRAINERD DIED, 1747.

Set your affection on things above, not on things on the earth. Col. iii. 2.

Do not think it enough to live at the rate of common Christians. Alas, to how little purpose do they often converse, when they meet together! The visits, even of those who are called Christians indeed, are frequently extremely barren; and conscience cannot but condemn us for the misimprovement of time, while we have been conversant with them. But the way to enjoy the Divine Presence, and be fitted for distinguishing service for God, is to live a life of great devotion and constant self-dedication to Him: observing the motions and dispositions of our own hearts, whence we may learn the corruptions that lodge there, and our constant need of help from God for the performance of the least duty. Let me beseech you frequently to attend to the great and precious duties of private fasting and prayer.

I have a secret thought, from some things which I have observed, that God may perhaps design you for some singular service in the world. O! then, labour to be prepared and qualified to do much for God. Strive to penetrate to the bottom of divine truths; and never be content with a superficial knowledge. By this means, your thoughts will gradually grow weighty and judicious.—(Letter from Brainerd on his death bed to a Candidate for the Ministry.)

Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 Tim. ii. 1.

October 10.

REV. JOSIAH PRATT, SEC. C.M.S. DIED, 1844.

The heart of the wise teacheth his mouth, and addeth learning to his lips. Prov. xvi. 23.

It has been a mistake ever to suppose that men of feeble minds and limited intelligence were competent to the work of Missions, provided they were under the powerful influence of the grace of God. That grace applies all our powers with the highest effect to which they are adequate, but it does not supply the place of those powers : and though it has pleased God to bless the simple testimony of upright and devout men of but feeble minds, yet there is no reason to doubt that their usefulness would have been greater, and its fruits more abiding, if, with equal piety, they had known how to open and apply the Gospel to a larger portion of those among whom they laboured. There is no natural gift nor solid attainment, which may not be rendered subservient to the great end which the devout Missionary has in view.

But the present circumstances of missions, particularly in the East, specially demand a higher order of labourers than may suffice for the direct communication of the Gospel to the heathen. The Teacher of teachers is called for from every quarter. The Seminaries and Colleges connected with Church Missions are seeking for men of eminent piety and distinguished powers.—(Sermon at Consecration of Bishop Corrie by Rev. J. Pratt.)

Through wisdom is an house builded. Prov. xxiv. 3.

October 11.

Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: Shall not they teach thee? Job viii. 8. 10.

Why then is not our success as great and extensive in ours, as in the Apostolick times? The answer is easy: They preached Christ as they had learnt of Him, without sophistication and dissimulation, as of sincerity, and as in the sight of God: many of us corrupt or deal deceitfully with the Word, accommodating it to the sinful customs, inventions, and likings of men, and nations: we dress it like Paganism, and yet wonder that Paganism should still subsist before it.

Again, they engaged the attention and affection of ingenuous tempers, with their zeal for God's glory, and their ardent love to the souls of the erroneous, which appeared to be the spirit of their undertaking. No advantage to themselves was proposed, as none accrued, from all their labours and hazards; neither honours, nor riches, nor applause; for they taught their followers, and did themselves renounce these things, or receive them with indifferency. They invaded no one's right; they meddled not with government; but enforced the duties of every relation, distinction and degree. Whereas the worldly spirit hath been shamefully prevalent in modern missionaries, even to the scandal of Christianity: early enquiries are made into the commodities of the land, as if their business was to barter religion for gold and silver. They came as spies, to discover the weakness of the people.—(Bp. Chandler.)

Thou, O man of God, flee these things. 1 Tim. vi. 1

October 12.

WILFRID, MISSIONARY IN SUSSEX, 634—709.—
DR. BASIRE DIED, 1675.

Go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind. Jer. li. 50.

Dr. Isaac Basire was Chaplain to Charles I. and to Bishop Morton. He was deprived of all his preferments by the Civil War; and he, his wife, and children were cast out beggars from their home. After this, he employed himself in propagating "the knowledge and discipline established in the Britannick Church, among the Greeks, Arabians," &c. Jerusalem was the scene of his many and earnest conferences, both with the Greek and Latin Clergy, upon the points of difference between their Churches and our own; and here, as elsewhere, he vindicated, with zeal and openness, the distinctive privileges of our Church, avowedly declaring himself one of her ordained priests, even in the lowest hour of her depression. In all his arduous and long journeys, Basire travelled alone; and contrived to make his way by the help of the Arabic language, and by his knowledge of medicine, acquired by a residence at Padua. He availed himself, during the same period, of every legitimate opportunity to promote that reformation of the grosser errors of the Greek Church, which might lead to her communion with others. Evelyn calls him "that great travailler, or rather French Apostle, who had been planting the Church of England in divers parts of Asia."—(Anderson's Colonial Church.)

*If I forget thee, O Jerusalem, let my right hand
wanning. Ps. cxxxvii. 5.*

October 13.

Our beloved brother Paul. 2 Pet. iii. 15,

Though the sternest indignation is expressed in the rebuke of St. Paul to St. Peter at Antioch, we have no reason to suppose that any actual quarrel took place between the two Apostles. It is not improbable that St. Peter was immediately convinced of his fault, and melted at once into repentance. His mind was easily susceptible of quick and sudden changes; his disposition was loving and generous: and we should expect his contrition, as well as his weakness, to be what it was in the High Priest's house at Jerusalem. Yet it is a relief to turn to that passage at the conclusion of one of his letters, where, in speaking of the "long suffering of our Lord," and of the prospect of sinless happiness in the world to come, he alludes, in touching words, to the Epistles of "our beloved brother Paul." We see how entirely all past differences are forgotten,—how all earthly misunderstandings are absorbed and lost in the contemplation of Christ and eternal life. Not only did the holy Spirit overrule all contrarieties, so that the writings of both Apostles teach the Church the same doctrine: but the Apostle who was rebuked is not ashamed to call the attention of the Church to Epistles, in one page of which his own censure is recorded. It is an eminent triumph of Christian humility and love.—(Rev. J. Howson.)

See that ye love one another with a pure heart fervently. 1 Pet. i, 22,

October 14.

HENRY W. FOX, M. TO MASULIPATAM, DIED, 1848.

They made me keeper of the vineyards ; but mine own vineyard have I not kept. Cant. i. 6.

A missionary life does not deliver one from spiritual trials, such as used to beset me of old. There are just the same temptations to indolence and love of ease, which have been my besetting sins all along : just the same reluctance to prayer and reading of the Scriptures : in fact I see nothing but the grace of God to prevent a missionary from being as cold and dead a Christian as ever vegetated in an English parish. Perhaps there are more temptations of this kind, for all around is ungodly. Probably my work will be deadening to my spirit, up-hill work with the lowest, most corrupt, and darkened of any men that I ever met ; but my Saviour is at my side, He can deliver me ; but we do indeed need the prayers of fellow-Christians for ourselves as well as for our people. It is one thing to give up home, country, friends ; to be a Missionary is another, —to take up our cross, forsake all, and follow Christ. For that *all* which is to be forsaken has followed me here ; it is not without, but within : a man may travel, and yet not bear his cross ; all this I knew and expected ; now I experience it. It does not dishearten me. I never expected that the being a Missionary was to work any such wonderful change which belongs to the work of the Spirit alone. But I have great cause to thank the Spirit for having made the circumstances of separation work for good in me.—(Letter.)

A bishop must be . . . vigilant. 1 Tim. iii. 2.

October 15.

When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled. Acts iv. 13.

There is a sense and that of great practical importance, in which the example of Peter like that of the other Apostles lives, and will live always. We know the feeling of suspicion, of contempt, of compassion with which the world regards those labourers in a good cause, who whether in praise or blame are called *enthusiasts*. It is as a warning against such a feeling as this that the blessing on Peter becomes the expression of an universal law of the Providence of God. Most signally indeed was it shown in the character of the first Apostle, that it was by no intellectual greatness or strength of mind that Christianity was first communicated to man. Look at the history of any great movement for good in the world, and ask, who took the first critical step in advance, whom it was that the wavering and undecided crowd chose to rally round as their leader and their champion? And will not the answer always be as it was in the apostolical age—not the man of wide and comprehensive thought, nor of deep and fervent love, but the characters of simple unhesitating zeal which cannot or will not see the difficulties with which the first struggle of an untried reformation is of necessity accompanied?—(Rev. A. P. Stanley.)

Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Zech. iv. 6.

October 16.

LULLUS, MISSIONARY FROM ENGLAND TO GERMANY,
787.—GALLUS, MISSIONARY FROM IRELAND TO
SWITZERLAND, 627.—HENRY MARTYN DIED, 1812.

As sorrowful, yet always rejoicing. 2 Cor. vi. 10.

—He was on the very spot where Martyn lived and laboured. "In these sandy plains I have been tracing again and again the days of Martyn. Close by me is the house that dear minister occupied. . . . O for Martyn's humility and love! Those who knew him can bear testimony to the truth of his Christian walk. His standard of every duty was the highest, and his feelings of joy, sorrow, love, most intense; whilst his conversation was always in heaven, the savour of his holy dispositions was as ointment poured forth. Many parts of his experience can only be appreciated by those who enter deeply into the divine life. In proportion as we discern what is spiritual in its excellence and glory, we shall understand his lowly self-abasing reflections on what he observed within. He was transported by a glory, of which common Christians only obtain a glimpse. And O how is all explained, when we behold him entering his closet, and holding communion with God with such delight, such unwearied constant enjoyment! Woe unto us if we do not pray more, live more above the world, and deny ourselves more, and love Christ more!" —(Rev. T. Thomason; Life.)

Therefore the world knoweth us not, because it knew Him not. 1 St. John iii, 1,

October 17.

FIRST BISHOP OF NEW ZEALAND CONSECRATED, 1841.

Whether . . . our brethren be enquired of, they are the messengers of the Churches, and the glory of Christ. 2 Cor. viii, 23.

May we not humbly, but confidently, trust, that the Lord will be in an especial manner with him, who now, at the call of duty, bursting asunder the endearing ties of country, consanguinity, and friendship, full of the Saviour who died for him, intent on winning souls to Christ, ready to sacrifice all for Christ, and devoutly relying on the providence of his God, willingly offers himself to the Lord, going out, "like faithful Abraham" before him, not knowing whither, or on what he goes, save on the Lord's business, and at the call of those who have power from the Lord to send forth labourers into His vineyard? May the grace of the Almighty be upon him! May he be "endued with power from on high;" with wisdom, with purity of heart, with singleness of intention, with firmness of purpose, with the spirit of courage, forbearance, patience, condescension, and never failing charity! May he require no sacrifice, no act from his Clergy, in which he is not prepared to bear his part; working himself, as it were, in the trenches, that his fellow-labourers may work the more cheerfully under him! May he not be rash in tempting danger, yet fearless in the hour of inevitable peril!—(Consecration Sermon by Bishop Coleridge.)

The Lord is with thee, thou mighty man of valour.
Judg. vi. 12,

October 19.

James, a servant of God and of the Lord Jesus Christ.
St. James i. 1.

If there be any one entire portion of the word of God which, more than another, might be pointed out as peculiarly adapted to our circumstances, one which might not unaptly be entitled the Epistle of our day, *it would perhaps* be the Epistle of St. James; written by one who had surveyed the origin, progress, persecutions, and varying character of the Church from its *commencement*, through a whole generation; written after an experience of this long and diversified period, *spent chiefly* in the metropolis of the Christendom of that age; written, moreover, under the inspiration of the Holy Ghost. Hence, those frequent and striking allusions to the laxities of professed believers; and the solemn and authoritative precepts relative to the management of the tongue, the temper, the time, and the purse; in short, of all the several talents entrusted to **Christiana.** A treasure, indeed, is this Epistle! Not

by our meekness and patient many-coloured faith, but by our many-coloured faith, but by our ag from that well-defined faith of Scrip-
worketh by love, will the cause of our y and largely promoted in the world.
God delights; to this spirit He will grace, the special outpouring of His
(Rev. J. Pratt.)

, and John, seemed to be pillars.

October 18.

ST. LUKE, COMPANION OF ST. PAUL, EVANGELIST.

Luke, the beloved physician. Col. iv. 14.

The Gospel of St. Luke affords us very early intimation of the spiritual nature of Christ's Kingdom, as in the songs of Zacharias and of Simeon. This, and the compassionate nature of this Gospel, are more particularly adapted to that teaching of the Gentiles which seems to have been its object. So also, at the very commencement of our Saviour's teaching, St. Luke speaks of Him as declaring the calling of the Gentiles; and the hearers of His discourse on the Plain are expressly mixed Gentiles.—(Rev. I. Williams.)

What a rich store of med'cines dost thou bring
To souls diseas'd ! Thou art the first that led
Our pilgrim feet to Jesu's cradle bed,
And taught our ears to hear the Angels sing
Their hymn of peace, and told each gracious thing
That Jesus did, and the mild words He said
What time he heal'd the sick, or rais'd the dead :
Thou art His chosen to dispense the spring
Of boundless mercy flowing thro' the streams
Of parables—the good Samaritan—
The prodigal reclaim'd—the Publican—
The Lost Sheep found—the pray'r that God esteems :—
Herald of mercy ! In thy tones there seems
A charm to heal each outcast tribe of man.

Whose praise is in the gospel. 2 Cor. viii. 18.

October 19:

James, a servant of God and of the Lord Jesus Christ.
St. James i. 1.

If there be any one entire portion of the word of God which, more than another, might be pointed out as peculiarly adapted to our circumstances, one which might not unaptly be entitled the Epistle of our day, it would perhaps be the Epistle of St. James; written by one who had surveyed the origin, progress, persecutions, and varying character of the Church from its commencement, through a whole generation; written after an experience of this long and diversified period, spent chiefly in the metropolis of the Christendom of that age; written, moreover, under the inspiration of the Holy Ghost. Hence, those frequent and striking allusions to the laxities of professed believers; and the solemn and authoritative precepts relative to the management of the tongue, the temper, the time, and the purse; in short, of all the several talents entrusted to Christians. A treasure, indeed, is this Epistle! Not by our controversies, but by our meekness and patience; not by our many-coloured faith, but by our works, proceeding from that well-defined faith of Scripture, *faith that worketh by love*, will the cause of our Redeemer be truly and largely promoted in the world. In these things God delights; to this spirit He will grant, of His free grace, the special outpouring of His holy influences.—(Rev. J. Pratt.)

James, Cephas, and John, seemed to be pillars.
Gal. ii. 9.

October 20,

Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
St. Luke ix. 54.

The extraordinary heroical acts of God's worthies are not to be measured by the common rules of life, nor to become examples unto others. Elias was imbued with an *extraordinary* spirit, in the freedom whereof he did what he then did : but it is not for you or others to propose his *example*, unless you can demonstrate his *spirit*.—(Bishop Sanderson.)

Things done by an extraordinary spirit are not to be drawn into precedents in ordinary cases. How many ridiculous and even pernicious things have enthusiasts been led into, on pretence of imitating the actions of ordinary men ; which would have been effectually prevented, had they attended to this one rule ; that we should not attempt to follow the actions of the greatest or best of men, recorded in Scripture, further than it appears, either from plain directions of Scripture, or from the nature of the case, that they can and should be imitated.—(Dr. Evans.)

In this matter, there is no surer, safer, nor more universal rule, than that of the great Apostle ; a rule, which excludes the possibility of error, clearly distinguishes between the law and the Gospel, and leads us on to perfection : " Be ye followers of me, even as I also am of Christ." Our *manner of spirit* is Christ.—(Rev. J. Ford.)

He turned, and rebuked them, and said, Ye know not of spirit ye are of, St. Luke ix. 55.

October 21.

Peter and John. Acts iii. 1.

St. Peter speaks of following Christ, who suffered for us, leaving "us an example, that ye should *follow* His steps : " St. John of *abiding* in Christ, knowing, that "when He shall appear, we shall be like Him, for we shall see Him as He is." St. Peter of "*hastening* unto the coming of the day of God : " St. John of *waiting* for His coming, and praying, "Even so, come, Lord Jesus." St. Peter acts and suffers, because he follows Christ crucified : St. John loves and suffers not, because he follows Christ risen. But these must never be separated ; love cannot be without suffering : these two disciples cannot be parted asunder : nor can the active life be without the contemplative ; both are needful, both must exist together : contemplation without action melts into air, action without contemplation sinks to earth. St. Peter has the pastoral crook to guide the sheep ; St. John the fountain of living waters, where they drink. St. Peter hath the keys : St. John lies on His Master's bosom. His Lord loved St. John most of all, but St. Peter, says St. Augustine, most loved his Lord.—(Rev. Isaac Williams.)

In both we discern a tender and a zealous heart ; a heart prepared to love the Lord for His goodness, to devote itself entirely to His service, to take him for its all ; and not to be separated from the love of Him by any of the terrors, or the pleasures of the world.—(Bishop Blomfield.)

They had been with Jesus. Acts iv. 13.

October 22.

That disciple whom Jesus loved. St. John xxi. 7.

Twelve only, out of the company of believers in Himself, did the Lord select as constant companions and friends : and of these twelve again, three only were selected for peculiar marks of intimacy. Thus did the Incarnate Lord sanction and hallow the principle of special friendship, as well as of general brotherhood and universal charity. But yet further : among these three, there is one only of whom it could be said with eminence, that he was " the Disciple whom Jesus loved." And that one is not Peter, prince of the Apostles, but John, son of Zebedee ; and this separation cannot but invite us to study and ponder its import.

No subject, indeed, should be approached with more reserve and awful reverence than that of the human affections of Him who is the Divine Lord of all. But thus much we cannot well fail to perceive and acknowledge here : that the heart most congenial to that of Jesus the Saviour of mankind, the heart that bore most the reflex of His own ineffable benignity, was one which also resembled His in entire disengagement from the nearest and dearest of all earthly ties. In the case of St. John we recognize the truth of one saying of our Lord, of which He pronounced that all could not receive it ; viz. that there are those who, for the kingdom of heaven's sake, have renounced what is to all permitted and honorable, and who have a high spiritual blessing in that renunciation.—(Dr. Mill.)

Then saith He to the disciple, Behold thy mother !
St. John xix. 27.

October 23.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 St. John ii. 15.

If the love of God to us, inspiring our love to Him in return, be the great principle of the life and writings of St. John, we learn there also that salutarily severe lesson which must ever come in its train, that to attain this love we must renounce the love of all which is not of God. We cannot love God while idols are occupying our affections, and continually more darkening the sense by which we discern the love or the purity of God ; neither can we truly love mankind while we view them not in His light, but as objects severally of fear, or of envy, or of contempt.

To avoid feelings thus opposed to all charity, we must seek our citizenship in a higher world, the world which the Incarnate Saviour, has alone opened to us ; and the example of disregard to lower objects is taught us by all His Apostles, and Saints, and Confessors in the world. As we are already born anew out of this world into that which is eternal, into which every thing worth loving or regarding here either precedes or must soon follow us, let us cultivate as one best possession the citizenship there sealed to us, in careful pursuance of our baptismal renunciation, and perseverance in all offices of piety and charity.—(Dr. Mill.)

The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 1 St. John ii. 17.

October 24.

The unfeigned faith . . . which dwelt first in thy grandmother Lois, and thy mother Eunice. 2 Tim. i. 5.

Timothy's father was a Greek, and probably died whilst Timothy was yet of tender age. He was thus left to the care of his mother Eunice, who, as well as his grandmother Lois, was a devout and religious woman. He thus enjoyed the unspeakable advantage of early religious training; and from the gentle influences of home he doubtless derived those amiable qualities which seem to have endeared him to all with whom he afterwards became connected.

It is much to be wished that the intended missionary should be one, who from early youth has been brought up in the way of true religion and virtue. Amongst many obvious advantages, we may observe that such an one possesses and will be likely to maintain, a more sure hold upon the fundamental truths of religion, than another, however earnest he may be, who has not received them in the same way.—(Rev. W. B. Hopkins.)

The Apostle's heart seems to have been drawn towards Timothy with peculiar tenderness. He singled him out from the other disciples. "Him would Paul have to go forth with him." We infer however, from Acts xvi. 2, that diligent inquiry was made concerning his fitness for the work to which he was willing to devote himself; and we have the best proof that he united in himself those outward and inward qualifications which a careful prudence would require.—(Rev. J. Howson.)

And I am persuaded that in thee also. 2 Tim. i. 5.

October 25.

John, whose surname was Mark. Acts xv. 37.

Taking advantage of some vessel which was sailing towards Palestine, he returned to Jerusalem, which had been his home in earlier years. And if we consider all the circumstances of his life, we shall not find it difficult to blame his conduct in Pamphylia, and to see good reasons why Paul should afterwards, at Antioch, distrust the steadiness of his character. The child of a religious mother, who had sheltered in her house the Christian disciples in a fierce persecution, he had joined himself to Barnabas and Saul, when they travelled from Jerusalem to Antioch, on their return from a mission of charity. He had been a close spectator of the wonderful power of the religion of Christ,—he had attended his kinsman Barnabas in his labours of zeal and love,—he had seen the word of Paul sanctioned and fulfilled by miracles,—he had even been the “minister” of Apostles in their successful enterprize; and now he forsook them, when they were about to proceed through greater difficulties to more glorious success. We are not left in doubt as to the real character of his departure. He was drawn from the work of God by the attraction of an earthly home. Matthew Henry pithily remarks: “Either he did not like the work, or he wanted to go and see his mother.”—(Rev. J. Howson.)

He that loveth father or mother more than Me is not worthy of Me, St. Matt. x. 37.

October 26.

Paul thought not good to take him with them. Acts xv. 38.

Although St. Paul separated John (Mark) from his company, he did it in fit accordance with his foresight about the preaching. For he who has undertaken this ministry, ought not to be any ordinary person of relaxed habit, and flagging spirits, but manly and vigorous; nor ought he to meddle with this honourable work, unless he is ready to give himself ten thousand times over to death and danger, as Christ Himself says: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." For he who is not so disposed, betrays the interests of many others besides himself, and does more good by remaining quiet by himself, than by going forth into the midst, and taking upon himself a burden greater than he can bear. For he destroys both himself, and those who believe him. And is it not strange, that, when any one is ignorant of steering a vessel and managing the waves, he would not consent to sit at the helm, even though impelled by a thousand considerations; and yet that any one, proceeding to the office of a preacher, should do it rashly and just as it happens, and undertake without due thought a business which may lead to ten thousand deaths? For here heaven is the reward, and hell the punishment; and it is of the soul that the destruction or salvation is in question.—(St. Chrysostom.)

I have not sent these prophets, yet they ran. Jer. xxiii. 21.

October 27.

When Aquila and Priscilla had heard (Apollos speak), they took him unto them, and expounded unto him the way of God more perfectly. Acts xviii. 26.

Let it here be observed, that these two persons, both of the laity, a man and his wife, were, by the Spirit of God, made instruments of perfecting the faith of Apollos, a man of otherwise great abilities: to shew Christians the importance of what St. Paul tells us, The eye cannot say of the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

Grant, O Lord, that the exemplary zeal and piety of these two persons may encourage all good Christians to put their helping hand to promote Thy glory in the conversion of heathens; and to awaken such Christians, amongst ourselves, as are asleep, into a sense of their danger. Grant this, O Lord, for Jesus Christ's sake.

God grant that all Christians may, by their good lives, shew the goodness and power of the religion which they profess, and would have others to embrace; that they may add to their faith, virtue; and that by their examples the lives and manners of men may be reformed, this being the great design of the Gospel, and the necessary condition of the future happiness of believers. —(Prayers by Bishop Wilson.)

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 St. Peter iv. 10.

October 28.

ST. SIMON, APOSTLE OF EGYPT, CYRENE, MAURITANIA ;
AND ST. JUDE, APOSTLE OF THE COUNTRIES ROUND
ABOUT JUDEA : MARTYRS.

*In one spirit, with one mind striving together for the
faith of the Gospel.* Phil. i. 27.

The north of Africa claimed St. Simon as its apostle, and no where does the new religion seem to have taken deeper root, or been more deeply riveted in the minds of the people. The religion of ancient Carthage had perished with the city, and newly imported forms of faith seem to have had but a feeble hold upon the inhabitants. And they had no sympathy with the dreamy mysticism of the East ; every thing about them was earnest and practical. They seized with eagerness on the grand verities of Christianity ; there was something in its lofty revelations which accorded well with those high-wrought spirits of the tropics ; and in every page they wrote, and in every conflict they engaged in for their faith, we seem to trace the influence of their burning climate.—(Rev. W. I. Kip.)

From the observation of this festival we learn to be content that our best actions should be known to God only, since there remains so little remembrance of many eminent apostles. That our labours in doing good should rather appear by the happy effects of them, than by any publication of them from ourselves or others.—(Nelson.)

Nor of men sought we glory. 1 Thess. ii. 6.

October 29.

SIR WALTER RALEGH, 1618.

A man of understanding is of an excellent spirit.
Prov. xvii. 27.

When Raleigh transferred his rights over the province of Virginia into other hands, in 1588, he gave "one hundred pounds for the propagation of the Christian religion in that province." The following hymn was composed by him during his subsequent imprisonment.

Rise, O my soul, with thy desires to Heaven,
And with divinest contemplation use
Thy time where time's eternity is given,
And let vain thoughts no more thy thoughts abuse ;
But down in darkness let them lie.
So live thy better, let the worse thoughts die !

And thou, my soul, inspir'd with holy flame,
View and review with most regardful eye
That holy cross, whence thy salvation came,
On which thy Saviour and thy sin did die !
For in that sacred object is much pleasure,
And in that Saviour is my life, my treasure.

To Thee, O Jesu ! I direct my eyes,
To Thee my hands, to Thee my humble knees ;
To Thee my heart shall offer sacrifice,
To Thee my thoughts, Who my thoughts only sees :
To Thee myself, myself and all I give ;
To Thee I die, to Thee I only live.

*I found trouble and sorrow. Then called I upon the
Name of the Lord ; O Lord, I beseech Thee, deliver
my soul. Ps. cxvi. 3, 4.*

October 30.

The twelve apostles of the Lamb. Rev. xxi. 14.

“Be ye followers of me, even as I also am of Christ,” are words which should ever rise to our minds when the life of an Apostle is brought before us. So said not the older prophets; they were signs, oracles, preachers, but not of necessity examples. It was the characteristic privilege of the Apostles that their lives, like that of their Divine Master, though in a lower degree, cannot be known and felt without being imitated. Prophets, psalmists, evangelists, preachers, rules, all these may pass away from the Christian Church, but Apostles never.

What, then, was the one common, the one peculiar element which raised Peter, Paul, and John, so high above all others—which raised the Twelve above the rest—which made them in short not merely teachers, philosophers, philanthropists, missionaries, prophets,—but Apostles? It was this, that they had seen, and known, and felt the life and death and rising again of Jesus Christ. “He shall receive of Mine, and shall shew it unto you.” That Divine Presence was felt to be ever with them; that eye of love ever upon them; that voice of wisdom ever sounding in their ears; the communion with that Divine Friend drew their hearts heavenward, where He sat at the right hand of God.—(Rev. A. P. Stanley.)

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. 2 Cor. iii, 18,

October 31.

Be . . . followers of them who through faith and patience inherit the promises. Heb. vi. 12.

Blessed God, who hast set before us the examples of Thy saints, that our duty may become familiar to us, since performed by men of like passions with ourselves ; arm me with resolution to confess Thee before men, as they did ; that neither profit may engage, nor pleasure soften me into any sinful compliance, nor any sufferings or persecutions so far influence my fear, as to make me stagger or move from my steadfastness. That in all my sufferings here upon earth, for the testimony of Thy truth, I may fix my mind upon those things Thou hast prepared for them that love Thee, and by the example of Thy saints, pray to Thee for those that cruelly and despitefully use me, O blessed Jesus, who standest at the right hand of God, to succour those who suffer for Thee, the only Mediator and Advocate. Amen.

Make me zealous to propagate the sure way to true happiness to all those who sit in the darkness of error, or in the slavery of sin. Raise up a primitive spirit of zeal and fervour to convert souls, among those who wait at Thy altar ; and let every Christian in his place and station contribute to so good a work ; that the whole world may be enlightened with the knowledge and love of God, through Jesus Christ our Lord.—
(Nelson.)

Thy kingdom come. St. Matt. vi. 10.

November 1.

ALL SAINTS' DAY.

Neither pray I for these alone, but for them also which shall believe on Me through their word. St. John xvii. 20.

I believe, O King of Saints, that among the Saints on earth, whether real or in outward profession only, there ought to be a mutual Catholic participation of all good things, which is the immediate effect of Catholic love. Thou, O God of love, restore it to Thy Church. I believe that all the Saints on earth by profession, ought to communicate one with another in evangelical worship and the same holy Sacraments, in the same Divine and Apostolical faith, in all offices of corporeal and spiritual charity, in reciprocal delight in each other's salvation and in tender sympathy, as members of one and the same body. O God of peace, restore, in Thy good time, this Catholic Communion, that with one heart and one mouth, we may all praise and love thee! O God, amidst the deplorable divisions of Thy Church, let me never widen its breaches; but give me Catholic charity to all that are baptized in Thy Name, Catholic Communion with all Christians in desire, deliver me from the sins and errors of the age. Give me grace to pray daily for the peace of Thy Church and earnestly to seek it, and to excite all I can to pray and to love Thee!—(Bishop Ken.)

Thou, Father, and all may be one; as Thou, Father, and Thee, that they also may be one in us, we believe that Thou hast sent Me.

November 2.

Who is sufficient for these things ? 2 Cor. ii. 16.

The high character of the office of a missionary may be inferred from the magnitude and excellency of those actions, which follow upon the desire to engage in it ; actions, which not only surpass the natural strength of man, but to such a degree, that they can be carried on only by a most abundant supply of grace. It is therefore the greatest praise of Missionary life, that for it are requisite not one only, or another, but all the company of graces, and those in the heroic and most perfect degree. And to begin with those very virtues, which are implanted by God in the mind, it is wonderful how in the outset, the very desire of working together with God in this office induces the prospect of more abundant and difficult labours.

For instance : a Missionary spirit cannot go on, not only without Faith, but without great and abundant faith. For he who goes so far as, through the word of the LORD, to exchange for future things those which he now possesses, sees, and loves, his country, friends, riches, and other advantages, and enters upon hard life, has doubtless arrived at the highest degree of faith. His firmness of faith too, must be admirable, to make him not only fearless, but ready to undergo, in the confession of it, all manner of tortures and death. And it must be heroical and Apostolical faith, to urge him to the utmost ends of the earth at the peril of his life, to spread that faith whole and undefiled.—(Thomas a Jesu.)

The Apostles said unto the Lord, Increase our faith.
St. Luke xvii. 5.

November 3.

Such trust have we through Christ to God-ward. 2
Cor. iii. 4.

We may say the same of Hope, or confidence in God. This hope, the desire for missionary work does so certainly represent, and place before the eyes of the Christian warrior, as though he had it in hand : because, as we said of faith, men, on account of this hope, despise all the advantages of this life, and expose themselves to immense difficulties and dangers. To the same source are referred the Divine aids, which we hope will in no wise fail us when oppressed with calamity. But when the Missionaries of the Gospel are destitute of all human succour amongst Infidels, and are often surrounded by various tribulations, there is need, that they should place all their hope in God, and cry out with the prophet : "For thou, Lord, art my Hope." For "tribulation," as the Apostle says, "worketh patience ; and patience, experience ; and experience, hope ;" for God inflicts calamities and afflictions, that resting upon God with a lively hope, we should turn our mind, now destitute of earthly succour, to the attainment of Divine aid.

And to the same grace pertains that state of mind, which is so eminent in missionary labourers, i. e. confidence in God, in which they traverse sea and land, among all nations, and barbarous tribes, to the ends of the earth.—(Thomas a Jesu.)

In whom we trust that He will yet deliver us. 2
Cor. i. 10.

November 4.

We love the children of God, when we love God.
1 St. John v. 2.

We now speak of Love, which is the first of all graces, and is not so much connected with this office, as it is the office itself. But as the relation of love is two-fold, towards God, and towards our neighbour ; the love towards God ought to be the greatest possible, since the love of God alone impels the soul into the most narrow way, crowded with labours, dangers, and disadvantages. Again, as amongst all the exercises of love, martyrdom stands pre-eminent, and this heavenly work brings the possible occasion of martyrdom ; this perfection of love and desire does not fail simply for want of such an occasion ; for bodily inconveniences, and continual mental tortures, in this office are not one martyrdom only, but many ; nor does the excess of love shine only in the desire for martyrdom, but the daily exercise of the missionary work has no other end, than to increase this love of God continually.

From this fountain flows love towards men, so that those who devote themselves to this employment promote the welfare of others not only by prayers and good wishes, but by continual exertions to this very end ; even to incur the greatest difficulties. So that we shall rightly say, that charity, and that in its highest perfection, does not so pertain to this office, as that it is the office itself.—(Thomas a Jesu.)

We ought to lay down our lives for the brethren. 1
St. John iii. 16.

November 5.

HANS EGEDE, APOSTLE OF GREENLAND, DIED, 1758.

Good news from a far country. Prov. xxv. 25.

In an early period of his ministry Egede was seized with a strong desire of making himself acquainted with the fate of the Norwegian families who had formerly been settled in Greenland ; and to devote his life to the instruction of the barbarous and uncivilized natives in the salutary truths of the Christian doctrine.

After a struggle of many years, he prevailed on the government to countenance his mission, towards which he contributed £60, which constituted his little all. The conduct of Egede as a missionary deserves the highest praise. He conciliated the confidence of the natives, ministered to their wants, learnt their language, and gradually introduced some additional rays of intellectual light into their minds. When, in the next reign, the government issued a mandate for the relinquishment of the colony, dissatisfied with the expense, and the inadequate remuneration from the trade with the country, Egede resolved not to abandon the good work which he had begun, and remained behind with ten seamen whom he had persuaded to adopt the same determination. Even in his advanced age, after his return to Copenhagen, he devoted much of his time to the instruction of young Missionaries in the language of Greenland.—(Life of Egede.)

He that gathereth by labour shall increase. Prov. xiii. 11.

November 6.

We will give ourselves continually to prayer, and to the ministry of the word. Acts. vi. 4.

Where the conversion of souls is the matter in hand, prayer is of the last importance. For faith is the gift of God, and the hearts of men are in the hands of the Lord, and the calling of the Gentiles is not of any industry or diligence of ours, but of the sole pity and preventing grace of God, so that all the study of Ministers ought to be drawn to frequent and fervent prayers and supplications, as they place all their hope in heavenly grace, and knock perseveringly at the door of divine mercy. And again, the conversion is not in an ordinary matter, but in the highest and most difficult respect, when an unbeliever is called to believe, and ordered to renounce not only his affections, but himself, so as to bring his thoughts into the obedience of Christ.

If, then, a Missionary employ every other means, and yet neglect this, he will effect nothing. This means alone obtains grace, and all gifts, if it be joined with trust in God. When the Apostles were taking care for the conversion of the whole world, they set aside other offices of benevolence, saying, "we will give ourselves continually to prayer, and to the ministry of the word;" so closely are these connected. So Peter and John prayed before they addressed the people. So Paul did more by his prayers, than by his sermons. So will the Gospel increase, and bear fruit in all the world.—(Thomas a Jesu.)

Without ceasing I make mention of you always in my prayers. Rom. i. 9.

November 7.

**WILLIBRORD, AND ELEVEN COMPANIONS, MISSIONARIES
TO THURINGIA AND THE FRISIANS, 692.**

*Through desire a man, having separated himself,
seeketh and intermeddleth with all wisdom. Prov.
xviii. 1.*

Alcuin, the celebrated biographer of Willibrord, tells us that after having spent the first twenty years of his life advancing in wisdom, piety, and sacred studies, he became anxious to lead a stricter life, and also to improve himself by travelling. And because he had heard that scholastic learning was highly cultivated in Ireland, and being further influenced by the character of certain holy persons living there, whose fame had reached him, who through love of the heavenly country, leaving home, kindred, and native land, retired to Ireland; the holy youth, therefore, anxious to emulate the religious life of these persons, came with a swift passage into Ireland, with consent of his abbot and brethren; attaching himself to the reverend society of the persons above named, in order that he might, like some very skilful bee, from having them so near him, be able to taste the honey-dropping flowers of piety, and build the sweet comb of virtues in the hive of his own bosom. And in Ireland for twelve years did this young man, that was afterwards to become a preacher to many nations, receive instruction from the first masters of piety and learning, until he came to the state of a perfect man.—(King's Irish Church.)

*The heart of him that hath understanding seeketh
knowledge. Prov. xv. 14.*

November 8.

**WILLEHAD, MISSIONARY FROM NORTHUMBRIA TO THE
FRISIANS AND SAXONS, 775.**

He that diligently seeketh good procureth favour.
Prov. xi. 27.

Willehad laboured first in the regions where Boniface had found the martyr's death. His preaching was very successful, till the irruption of barbarian tribes interrupted him, and he employed two years privately, in instruction, and in multiplying copies of the Bible.

On one of his visitations, he was seized with a raging fever, which threatened a speedy death. His scholars stood mourning around his bed, and expressed with tears the grief they all should feel if their spiritual father should be taken from them, and their anxiety for the orphaned churches, scarcely yet gained over to Christianity. Deeply touched, Willehad replied; My sons, Oh wish not that I should longer be withheld from looking on my Lord; constrain me not longer to abide in this wearisome earthly life. I desire not longer to live here, and I fear not to die. I will only pray my God, whom I have ever loved with my whole heart, whom I have served with my whole soul, that He, in His Grace, will give me such a reward for my labours as shall please Him. But the sheep which he committed to me I confide to Him to keep; for if I have been able to do anything good, I have done it by His power alone. His grace, of whose mercies the whole earth is full, will not fail you.—(Neander.)

The end of that man is peace. Ps. xxxvii. 37.

November 9.

Blameless, . . . apt to teach. 1 Tim. iii. 2.

It is the great care of this pious foundation, to send such persons upon this design, as may be examples to others in word, in conversation, in charity, in spirit, in faith, in purity; that teach over again in their lives what they have before taught in their principles; that may be an ornament to their profession, an honour to their religion, and that may give no just occasion to the adversary to speak reproachfully of either.

This being presupposed as the first thing necessary, that a missionary be a good man himself; the next point in order is, that he be able, willing, and "apt to teach:" that he be like Apollos, mighty in the Scriptures, and can bring forth out of his treasure things new and old, and be from thence thoroughly furnished unto all good works: that he be well acquainted with the fundamental principles and necessary rules of his religion: that he be skilful, and know how to deal with infidels, in order to their conviction, and to represent to them the misery and danger of the condition they are in, and be able, when they are convinced, to resolve the great question put by the Jailor, and will be theirs, "Sirs, what must I do to be saved?" That he understand the tempers and passions of mankind; and that he be prudent, modest, and of good behaviour, and patient, in meekness instructing even those that oppose themselves.—(Bishop Williams, Sermon before S.P.G. 1705.)

Gentle unto all men. 2 Tim. ii. 24.

November 10.

Give thyself wholly to them ; that thy profiting may appear to all. 1 Tim. iv. 15.

The first thing that must lay the foundation of all the good that can be expected from such a mission as this, is such a behaviour in those that accept it, as may shew they have that business at heart : that the winning of other men's souls is the earnest desire of their own ; and the salvation of all their principal aim. Those ministers have a great deal to answer for, who in a Christian country, where there are no professed heathen about them, live so as to bring any discredit upon their holy profession : but they if possible are much more to blame, who, undertaking to preach the Christian religion where it is not yet known, give such an idea of it to those they would pretend to convert, by what they themselves do, as to make the Infidels think it is better for them to remain as they are.

There are many difficulties in such an undertaking as this ; but it has also its advantages too : a great deal of new matter to work on ; and the natural disposition of men, corrupt as they are, to have a great regard to those, who at so much hazard and pain to themselves, shew a tender concern for their good. They that go on this errand will meet with new prejudices to conquer ; but then they may, and should also, stand clear of all, or most of those unhappy disputes that divide us at home : and not carry controversies from hence to those countries that should, if possible, know nothing of them. —(Bishop Trimnel.)

Foolish and unlearned questions avoid. 2 Tim. ii. 23.

November 11.

MARTIN, APOSTLE OF GAUL, 316-397.

Our conversation is in heaven. Phil. iii. 20.

Martin is said to have been enabled to work miracles for the conversion of the heathen ; but many of those which are recorded of him are merely fabulous. He attained to the age of more than eighty years, and knowing that his end was drawing near, he called together his disciples, and informed them that he was about to depart this life. Then they began with one accord to say to him, weeping : "My father, why dost thou leave us ? Rapacious wolves will seize on thy flock, and who shall deliver them when the shepherd is smitten ? We know that thou longest for Jesus Christ, but thy reward is certain. Have pity, then, on us whom thou leavest." Touched by their tears he also wept, and replied : "O Lord, if I be still needful to Thy people, I do not refuse to labour. Thy will be done." He was in a fever for some days, but he passed all the time in prayer : and as his brethren sought to turn him on his side to relieve his pains, he said to them : "Let me, my brethren, behold the heaven rather than the earth, that when my spirit departs to God, it may enter at once upon its way." When tempted by the devil, he exclaimed, "Thou hast nothing in me. I shall go to Abraham's bosom." Thus speaking, he expired.—(Palmer's Church History.)

These all died in faith. Heb. xi. 13.

November 12.

LIVIN, MISSIONARY FROM IRELAND TO BRABANT, 633.—

LEBWIN, M. FROM IRELAND TO THE SAXONS, 770.

Fear none of those things which thou shalt suffer.
Rev. ii. 10.

Livin was descended from a respectable Irish family, and laboured as a missionary among the barbarous people in Brabant till the period of his martyrdom. He had predicted this event in a poetical letter to one of his friends. "Brabant (said he) is thirsting for my death. How have I sinned against thee, in bringing thee the tidings of peace? It is peace that I bring thee; why dost thou threaten me with war? But thy rage brings me a glorious victory, and will obtain for me the martyr's crown. I know in whom I have believed, and my hope shall not be ashamed. God is the Surety. Who can doubt?"

This beautiful language reminds us of that used by a still more celebrated countryman of Livin's, Patrick: "The glory which is not seen, but believed on in the heart, is enough for me. Faithful is that God who hath promised, and He lieth not. I know very well that poverty and hardship suit me better than wealth and ease. Yea, even the Lord Christ became poor for our sakes. Daily have I expected to be seized, carried into captivity, or slain. But I fear none of these things, because of the promises of heaven; for I have cast myself into the arms of the Almighty God, as it is said in the Psalm."—(Neander.)

Cast thy burden upon the Lord, and he shall sustain thee. Ps. lv. 22.

November 13.

This gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. St. Matt. xxiv. 14.

Those of our profession, that goe ; you, that send them who goe, doe all an Apostolic function. What action soeuer hath in the first intention thereof a purpose to propagate the Gospell of Christ Jesus, that is an Apostolical action : before the end of the world come, before this mortalitie shall put on immortalitie, before the creature shall be deliuered of the bondage of corruption, vnder which it groanes, before the Martyrs vnder the altar shall be silenc'd, before all things shall be subdued to Christ, his kingdom profited, and the last enemy (Death) destroyed, the Gospell must be preached to those men to whom ye send ; to all men. Further and hasten you this blessed, this ioyful, this glorious consummation of all, and happie re-vinion of all bodies to their soules, by preaching the Gospell to those men. Preach to them doctrinally, preach to them practically, enamore them with your Justice, and (as far as may consist with your securitie) your Ciuilitie : but inflame them with your Godlinesse and your Religion. Bring them to loue and reuerence the name of that King that sends men to teach them the wages of Ciuilitie in this world ; but to feare and adore the Name of that King of Kings, that sends men to teach them the wages of religion for the next world.—(Dr. Donne's Sermon before the Virginia Company, Nov. 13, 1622.)

Prep

the people. Is. lxii. 10.

November 14.

**FIRST NORTH-AMERICAN BISHOP (SEABURY)
CONSECRATED, 1784.**

Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.
St. John xv. 16.

The sincerity and zeal of Dr. Seabury convinced Bishop Skinner of his great fitness for the post to which he was designed. The concurrence of the clergy of Connecticut was easily established ; and as the English Primate, though he could not give to it a formal sanction, was yet by no means hostile to the step, all difficulties were removed, and he was solemnly admitted into the Episcopate at Aberdeen, by three Bishops of the Scottish Church. After his consecration, which was in the Scottish form, the new Bishop signed, on behalf of his brethren in America, certain articles which might serve as a basis for permanent and friendly intercourse between the sister churches.

On his return to Connecticut, he met his clergy, and "joyful indeed was the meeting." "As under God," he said in his primary Charge, "the Bishops of the remainder of the old Episcopal Church of Scotland were the sole instruments in accomplishing this happy work, to them our utmost gratitude is due. And I hope the sense of the benefit we have through their hands received, will ever remain fresh in the minds of all the members of our communion to the latest posterity." —(Wilberforce's and Hook's American Church.)

They rejoiced for the consolation. Acts xv. 31.

November 15.

Paul, . . . called to be an apostle. Rom. i. 1.

I. What is not a call of God ?

† Not a mere ardent desire suddenly taking up and filling the mind.—Meetings and sermons, where the best part of the work is adduced, often will excite such a desire.

Not a longing to enter on new scenes.—A curiosity to see new countries.—Fickleness of disposition, and fondness for changes in situation.

Not a desire to get out of difficulties and trials which encompass a man at home.

II. What is a call of God ?

It is founded on :—A just view of the difficulties and dangers, not perhaps an adequate view, but a sense of great personal insufficiency : A deep sense of the misery and degradation of the heathen : A strong conviction of the Christian duty of seeking to relieve them.

It is marked by :—A leading and unquenchable desire founded on such views : A sincere and entire reference of the matter to the will of God : Much earnest prayer to Him : Outward providences : A submission of the matter to Christian friends, &c. : The approval of relatives : The concurrence of those needful to aid.

(From Heads of Missionary Lectures, by Rev. E. Bickersteth.)

The work whereunto I have called them. Acts xiii. 2.

November 16.

Keep thyself pure. 1 Tim. v. 22.

A minister must take especial care, lest his zeal to profit others, or to convert them to the faith, should be such as to occasion his thinking he can be of use to them while he neglects himself. For even such a renowned grace as love ought to be exercised in due order, which if it be not, it is simply some other affection under the guise of love. Now this is the order, that in all spiritual things, pertaining to the grace of God and our salvation, a man should first of all love and secure his own advantage and profit, and then his neighbour's. (See St. Matt. xvi. 26.)

The conversion of souls, with their progress in grace, although it comes wholly from God, yet does depend considerably on the probity, and purity of life of His ministers; if these be neglected, all the rest falls to pieces. And to Missionaries, particularly, the aids to holiness are very scarce, while there is abundance of impediments, and occasions to sin. Therefore they had need follow St. Paul's example, and renew their inner man day by day. And it will be no slight help, if they never omit the daily exercise of mental prayer: if they study purity of conscience, to which daily self examination is highly necessary, and a great assistance: and if, while they mortify their passions, and despise the world, they follow closely in the steps of Christ, with a fervent zeal for the salvation of souls, and a single eye to the sole glory of God.—(Thomas a Jesu.)

In doing this thou shalt both save thyself, and them that hear thee. 1 Tim. iv. 16.

November 17.

The kingdom of God is not in word, but in power.
1 Cor. iv. 20.

Not that there is no need of skill in setting forth the **verities** of our faith : but, to shew that for the conversion of the heathen, a pure life avails more than a polished address. For corrupt manners overturn good doctrine. Sergius Paulus, when he saw what was done, believed, being astonished at the doctrine of the Lord.

So that it is needful that they, who are about to discharge for Christ this Apostolical function among strange people, should shine forth with such sanctity of life, as, even if they were silent, would represent the purity of the Christian religion. Nothing is more efficacious for pulling down error or sin, than the sanctity of a blameless life, which, as it is divine in its origin, dazzles mere intellect by its superior light, and tames the most haughty carriage. Eloquence fails, miracles may be feigned, holiness alone cannot be counterfeited, for its counterfeit is just the opposite. True holiness has influenced the most distinguished part of the world, and has brought over to its side the most powerful kings through the moral force it exercises. Missionaries, therefore, must by all means possess themselves of this panoply, which though properly it is made up of all graces, yet requires some more especially, for the successful prosecution of their work. Such are those described in the following, and other, pages.—(Thomas a Jesu.)

The wisdom that is from above is first pure. St. James iii. 17.

November 18.

Seekest thou great things for thyself? Seek them not. Jer. xlv. 5.

Among all the graces necessary for the successful discharge of the Evangelical function, Christian humility claims the first place; which neither minds high things, nor promises great things to itself, nor is broken down by labour, nor despises even the smallest fruit, nor has its thoughts exercised upon sheaves and barns, but first upon the sowing and the plough, not dreading winter and frost, nor bearing it ill, although it does not reap the fruit desired, remembering that every one shall receive his own reward according to his own labour.

Missionaries, therefore, who are endued with this humility, when they come into actual trial, although very many difficulties present themselves, are overcome neither by despair nor labour, although after enduring great and continued exertions, they carry away little or even no fruit. The truly humble man, also, is not content with offering his own prayers, however constant and fervent; but ought most earnestly to beg the prayers and aid of other servants of Christ, that so his supplications may be more effectually heard: and immediately before entering on his mission, he will give up some days to privacy, and continued prayer, that so fortified, he may proceed to fight the battles of the Lord.—(Thomas a Jesu.)

Seek the Lord and His strength, seek His face continually. 1 Chron. xvi. 11.

November 19.

FIRST BISHOP OF BOMBAY CONSECRATED, 1837.

All Scripture is . . profitable. 2 Tim. iii. 16.

Allow me to set before you what a Missionary will find most worthy of his attention when he commences his work, especially in the East. An experimental knowledge of the Scriptures; and a thorough knowledge of Scripture geography, the ceremonial law of the Israelites, characters, sects, countries &c., mentioned in Scripture. Questions respecting these will be frequently asked, and ignorance on such subjects will convey an idea of want of information on more essential points, and consequently lessen a Missionary's respectability and influence.

But what, I apprehend, requires the whole strength of Christian principle, and calls for the daily and hourly exercise of faith, hope, and charity, is the *condescending to men of low estate*, which our intercourse with the heathen, of necessity, requires. To hear their filthy conversation from day to day, and not to lose the feeling of its enormity; to behold their exceeding stupidity, ignorance, and folly, and yet to be content to be little in their eyes; to suffer from their deceitfulness and low acts of imposition, and yet to bear with them in order to do them good; to find the most pleasing appearances vanish as the morning cloud, and yet to labour hoping against hope—surely the Missionary has, of all men, the most need to arm himself with “the mind that was in Christ Jesus.”—(Bishop Corrie.)

Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 2 Pet. iii. 17.

November 20.

The Son of God loved me, and gave Himself for me.
Gal. ii. 20.

Live under a sense of your unbounded obligations to your God. View the Lord Jesus Christ as sent into the world to redeem your souls by the inestimable price of His own Blood. Contemplate all that He has done and suffered for you. Reflect on all that He is now doing for you in heaven. See the mercy vouchsafed to you, in that you are brought to the knowledge of Him, whilst thousands of your fellow-creatures, even of those who name the Name of Christ, are as ignorant of Him in reality, as the very heathen. Contemplate all this as the fruit of His love and grace : and then take a view of the inheritance prepared for you in heaven. Let these thoughts penetrate your souls till you are altogether lost in wonder at the heights and depths of His unsearchable love. This is the way to get a Missionary spirit ; and to get that measure of zeal and love that is necessary to carry you forward, amidst all your difficulties and trials. If a sense of Christ's love to you once truly occupy your soul, it will *constrain you* and bear you onward, like an irresistible torrent, in His service. That will make all services easy, all sufferings a source of joy and triumph ; insomuch that, if you be called to sacrifice even life itself, you will regard such a circumstance as a ground rather of joy than sorrow, and an occasion for congratulation rather than for condolence.—(Rev. C. Simeon.)

If I do this thing willingly, I have a reward. 1
Cor. ix. 17.

November 21.

**COLUMBAN AND TWELVE COMPANIONS FROM IRELAND,
MISSIONARIES TO THE LOMBARDS, 556-616.**

I am come to send fire on the earth. St. Luke xii. 49.

This passage was taken by Columban of the fire of Divine love and Missionary fervour, as he thus breaks forth : “ O that God, would so arouse me out of the sleep of sloth, that He would deign so to enkindle in me the fire of divine love, that this divine flame may constantly burn in me ! O that I had the fuel with which perpetually to feed that fire, that it might never more be extinguished, but might constantly increase in me. O Lord, give me, I beseech Thee, in the Name of Jesus Christ Thy Son, my God, that love which can never cease ; that my lamp may be kindled, and may not be extinguished ; that it may burn in me, and shine to others. My Jesus, I beseech Thee, give Thy light to my lamp, that in its light may be manifested to me that Holy of Holies in which Thou, the Eternal Priest, dost dwell, that I may continually contemplate Thee only, long for Thee, gaze on Thee, and yearn for Thee in love. Let it be Thy concern, O Saviour full of love, to shew Thyself unto us who knock, that we may perceive Thee, love Thee alone, think only of Thee day and night, that Thy love may possess our whole souls, and this so great love may never more be extinguished by the many waters of this earth, as it is written that many waters cannot quench love.—(Neander.)

*Thou that dwellest in the gardens, the companions
harken to thy voice : cause me to hear it.* Cant. viii. 13.

November 22.

Wherefore? because I love you not? God knoweth.
2 Cor. xi. 11.

Those who meditate a Missionary life need, not an ordinary but an extraordinary degree of divine love, so as to embrace the whole world in the mind ; as did St. Paul. For there ought to be no nation, however barbarous, to whom the mouth and heart of Apostolical men should not be opened by the fire of love.

This love will make us desire the eternal salvation of those towards whom it is exercised : they, therefore, who are to be sent out, will frequently and seriously meditate on this subject, and stir themselves up to such a glorious work by frequent practice and labours. This love will be accompanied with sorrow and grief for the destruction of so many immortal souls : it will stimulate zeal : it will make the mind ready to endure any adversities for the salvation of others : it will issue in more abundant love to them, even though they make no suitable return, and profit less than our loving exertions deserve : it will teach us to regard their calamities as our own, and to forgive them all offences against us, as often as they are committed.

These are signs of perfect love, with which they who preach Christ the Lord ought to be endued : and in all this He Himself is their pattern in the highest possible degree, praying for His enemies out of the tenderest love : " Father, forgive them ; for they know not what they do."—(Thomas a Jesu.)

I have you in my heart. Phil. i. 7.

November 23.

R. HAKLUYT, PREB. OF WESTMINSTER, DIED, 1616.

A man of understanding, shall attain unto wise counsels. Prov. i. 5.

Hakluyt, while a student at Oxford, had turned much of his attention to the Christian principles on which colonization ought to be conducted. Writing to Sir Walter Raleigh, he urges him to persevere in the work which the acquisition of Virginia had placed before him. No grander monument, he assures him, could he raise, no brighter name could he leave to future generations, than the evidence that he had therein sought to restrain the fierceness of the barbarian, and enlighten his darkened mind by the knowledge of the true God. "Some," says he, "seeke authoritie and places of commandement; others experience by seeing of the worlde, the most part worldly and transitorie gaine, and that oftentimes by dishonest and unlawfull meanes; the fewest number the glorie of God, and the saving of the souls of the poore and blinded infidels. Yet because divers honest and well disposed persons are entered already into this your businesse, and that I know you meane hereafter to sende some such good Churchmen thither, as may truly say with the Apostle to the Sauages, wee seeke not yours but you; I conceiue great comfort of the successe of this your action, hoping that the Lorde, whose power is wont to bee perfected in weaknesse, will blesse the feeble foundations of your building."—(Anderson's Colonial Church.)

The desire of the righteous is only good. Prov. xi. 23.

November 24.

How shall they preach, except they be sent? Rom. x. 15.

It may be necessary, perhaps, to caution a sanguine and inexperienced zeal to pay more attention than is usually paid at this day, to the words "How shall they preach, except they be sent?" That is, how can it be expected that they should succeed in such a work, till God has called and qualified them for it?—The work of a Missionary is as arduous as it is honourable; he is in an eminent degree a living sacrifice to God and man; the learning and address of the schools, indeed, may be less needed, but the higher attainments of divine knowledge and spiritual experience are indispensable. Good men, like Moses, may be so sensible of the greatness of such an undertaking, and of their own inability and infirmities, that, even when *really* called, they may err in standing back; but there are others whom the Apostle would have rejected as *novices*, lest their election should end in their falling. Such have a zeal, indeed, but without knowledge, either of themselves, or of the work they undertake. Some truths, by *their* way of handling them, become unwholesome; being un-mixed with a scriptural proportion of other important truths: this crudity, however, they mistake for "the whole counsel of God;" and, regardless of admonition, confidently rush forward to declare it. What result can be reasonably expected from such an experiment?—(Rev. R. Cecil.)

The legs of the lame are not equal: so is a parable in the mouth of fools. Prov. xxvi. 7.

November 25.

The wisdom of the prudent is to understand his way.
Prov. xiv. 8.

Invoke divine aid—Persevere against discouragement—Keep your temper—Employ leisure in study, and always have some work in hand—Be punctual and methodical in business, and never procrastinate—Keep up a close connection with friends at home—Attend to forms—Never be in a hurry—Preserve self-possession, and do not be talked out of conviction—Rise early, and be an economist of time—Maintain dignity without the appearance of pride : manner is something with everybody, and everything with some—Be guarded in discourse, attentive, and slow to speak—Never acquiesce in immoral or pernicious opinions—Beware of concessions and pledges—Be not forward to assign reasons to those who have no right to demand them—Be not subservient nor timid in manner, but manly and independent, firm and decided—Think nothing in conduct unimportant and indifferent—Be of no party—Be popular, if possible ; but, at any rate, be respected—Remonstrate against abuses, where there is any chance of correcting them—Rather set than follow example—Observe a grave economy in domestic affairs—Practise strict temperance—Remember what is expected in England—and lastly, remember the *final account*.—(Bishop Middleton's Rules on leaving England.)

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss. Ecclus. vii. 36.

November 26.

And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up. Acts xx. 32.

Instructions for the Clergy employed by the Society for the Propagation of the Gospel in Foreign Parts, drawn up and printed by Order of the Society in the year 1706.

Upon their going on Board the Ship designed for their Passage.

I That they demean themselves not only inoffensively and prudently, but so as to become remarkable Examples of Piety and Virtue to the Ship's Company.

II. That whether they be Chaplains in the Ships, or only Passengers, they endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily; as also Preaching and Catechizing every Lord's Day.

III. That throughout their Passage they Instruct, Exhort, Admonish, and Reprove, as they have Occasion and Opportunity, with such Seriousness and Prudence as may gain them Reputation and Authority.

Upon their Arrival in the Country whither they shall be sent.

I. That they always keep in their View the great Design of their Undertaking, viz. To promote the Glory of Almighty God, and the Salvation of men, by Propagating the Gospel of Our Lord and Saviour.

Jehoshaphat charged them, [the Levites and the priests,] saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. 2 Chron. xix. 9

November 27.

A good minister of Jesus Christ. 1 Tim. iv. 6.

II. That they often consider the Qualifications requisite for those who would effectually promote this Design, viz. A sound Knowledge and hearty Belief of the Christian Religion; an Apostolical Zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent Charity towards the souls of Men; and finally, that Temperance, Fortitude, and Constancy, which become good Soldiers of Jesus Christ.

III. That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last Day.

IV. That they acquaint themselves thoroughly with the Doctrine of the Church of *England*, as contained in the Articles and Homilies; its Worship and Discipline, and Rules for Behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. That they endeavour to make themselves Masters in those Controversies which are necessary to be understood, in order to the Preserving their Flock from the Attempts of such Gainsayers as are mixed among them.

Nourished up in the words of, faith and of good doctrine. 1 Tim. iv. 6.

November 28.

That thou mayest know how thou oughtest to behave thyself in the house of God. 1 Tim. iii. 15.

VI. That in their outward Behaviour they be circumspect and unblameable, giving no Offence either in Word or Deed ; that their ordinary Discourse be grave and edifying ; their Apparel decent, and proper for Clergymen ; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

VII. That in whatsoever Family they shall lodge, they persuade them to join with them in Daily Prayer, Morning and Evening.

VIII. That they be not nice about Meats and Drinks, nor immoderately careful about their Entertainment in the Places where they shall sojourn ; but contented with what Health requires, and the Place easily affords.

IX. That as they be frugal, in Opposition to Luxury, so they avoid all Appearance of Covetousness, and recommend themselves, according to their Abilities, by the prudent Exercise of Liberality and Charity.

X. That they take special Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

XI. That, avoiding all Names of Distinction they endeavour to preserve a Christian Agreement and Union one with another, as a body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great Design of Propagating the Gospel ; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, for mutual Advice and Assistance.

With good advice make war. Prov. xx. 18.

November 29.

CLEMENT HALL, MISSIONARY OF S.P.G. TO CAROLINA,
DIED 1744.

The lips of the wise disperse knowledge. Prov. xv. 7.

Clement Hall had originally been in the commission of the peace for N. Carolina, and became a most indefatigable Missionary. In many of his letters, he speaks of his bad state of health, and of a disorder which rendered travelling both painful and inconvenient. This, combined with the rude and uncultivated state of the country, the want of all decent accommodation, the unhealthiness of the climate, and many difficulties and discouragements from irreligious, gainsaying people, must have rendered the duty of a Missionary in Carolina a hundred years ago as arduous as any that could be undertaken for Christ's sake. Even when his constitution was wearing out, he travelled, for four years, on the average 2,200 miles a year.

Seldom, probably, has there been a more devoted or laborious Missionary than Clement Hall. He was, for twelve years, the only authorized minister of God's word and sacraments through several hundred miles of country; and it may serve as a measure of the services performed by him, to mention the fact that he baptized 10,000 persons. Many a Missionary to the heathen has acquired a greater reputation at much less cost.—(Hawkins' Historical Notices.)

For my Name's sake (thou) hast laboured, and hast not fainted. Rev. ii. 3.

November 80.

ST. ANDREW, APOSTLE OF SCYTHIA, MARTYR.

Understand, ye brutish among the people. Ps. xciv. 8.

There is something to the missionary worse than the fire or the stake ; and the mind which, with heroic joy, could gather up its energies to meet death in all its terrors, sinks disheartened in the contest with brutal ignorance, and obduracy, and darkness which can be felt. There is a recoil of the spirit which is fatal to its energies. The labourer fears that he has not counted the cost of his way, and while he was prepared for danger and hardship, he was not for miseries which, more than either, waste the heart. To speak to the dark and shrouded spirit of the savage, and attempt to awaken it to the lofty hopes of immortality—to spend hour after hour striving to infuse ideas into the heavy brain of one who never before attempted to reason—to weave the thoughts into the humblest, simplest words of which speech is capable—and then be met by a vacant look which shows that all within is without form and void ; or else, to have the listener turn away with cold and derisive words—oh, this is a martyrdom of the spirit worse than any which can befall the body ! And yet these were the trials which in that early day the heralds of the Cross had to expect when they went forth to inherit the earth. Yet the Apostles shrank not from the task.—(Rev. W. I. Kip.)

Then I said, I have laboured in vain, I have spent my strength for nought, and in vain. Is. xlix. 4.

December 1.

ELIGIUS, MISSIONARY TO THE FRANKS, 588-659.

Lord, lift Thou up the light of Thy countenance upon us. Ps. iv. 6.

At the peril of his life, and amidst many contumelies, which were heaped upon him, Eligius laboured amongst the wild heathen in the diocese of Noyon, and the nominal Christians, who would not renounce their heathen superstitions and pleasures. In the exercise of his arduous duties, he reached his seventieth year, when he became calmly conscious of the approach of death. After much advice to his household and his clergy, he prayed long in silence looking towards heaven. Then he prayed aloud, "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. Remember me, Thou Who only art without sin, Christ, the Saviour of the world, take me out of the body of this death, and save me in Thy heavenly kingdom. Thou hast ever been my Guardian, into Thy hands I commend my spirit. I know that I deserve not to see Thy face. But Thou knowest that my hope has always been in Thy mercy. Receive me, then, according to Thy great mercy, and let me not be ashamed of my expectation. Let Thy gracious hand protect me, and lead me into the place of refreshment; be it but the meanest dwelling which Thou hast prepared for Thy servants and those that fear Thee." And, whilst praying, he departed.—(Neander.)

My earnest expectation and my hope. Phil. i. 20.

December 2.

FRANCIS XAVIER DIED, 1552.

Every man's work shall be made manifest. 1 Cor. iii. 13.

When Xavier was preparing to go forth on that mission which stamped his influence on millions through the East, and gave him an undying name in the annals of heroic Christian daring, his friend Rodriguez, who shared his apartment in the Hospital at Rome, was awakened in the night by his earnest exclamations. He heard him tossing restlessly on his couch ; and at times there came from the lips of the sleeping man the agitated appeal, " Yet more, O my God ! " In the morning, he asked Xavier in vain for an explanation ; it was not until months afterwards, when about to leave his native land for ever, that he revealed the vision. He had seen in his slumber the wild and terrible future of his career spread out before him. There were barbarous regions, islands, continents, and mighty empires, which he was to win to the truth. Storms, indeed, swept around them, and hunger and thirst were every where, and death in many a fearful form, yet he shrunk not back. He was willing to dare the penalty, if he could only win the prize. Nay, he yearned for still wider fields of labour, and with a passion as absorbing as the ambition which leads on the warrior, haunting him even in his slumber, he exclaimed, " Yet more, O my God ! yet more ! " Was not this the spirit of Apostolic times ?— (Rev. W. I. Kip.)

Reaching forth unto those things which are before. Phil. iii. 13.

Have not I written to thee excellent things in counsels and knowledge? Prov. xxii. 20.

Instructions of the S.P.G. to the Missionary Clergy, with respect to their Parochial Cure.—(See Nov. 26.)

1. That they conscientiously observe the rules of our Liturgy, in the performance of all the offices of their Ministry.

2. That besides the stated service appointed for Sundays and Holy-Days, they do, as far as they shall find it practicable, publicly read the daily morning and evening Service, and decline no fair opportunity of preaching to such as may be occasionally met together from remote and distant parts.

3. That they perform every part of Divine Service with that seriousness and decency, that may recommend their ministrations to their flock, and excite a spirit of devotion in them.

4. That the chief subjects of their Sermons be the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life, as resulting from those principles.

5. That they carefully instruct the people concerning the nature and use of the Sacraments, as the peculiar Institutions of Christ, pledges of Communion with Him, and means of deriving grace from Him.

6. That they duly consider the qualifications of those adult persons, to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the directions of the Rubricks.

That I might make thee know the certainty of the words of truth, Prov. xxii. 21,

December 4.

These things command and teach. 1 Tim. iv. 11.

[Instructions, &c. continued.]

7. That they take a special care to lay a good foundation for all their other ministrations, by catechizing those under their care, whether children, or other ignorant persons, explaining the Catechism to them in the most easy and familiar manner.

8. That in their instructing *Heathen* and *Infidels*, they begin with the principles of natural Religion, appealing to their reason and conscience; and thence proceed to shew them the necessity of Revelation, and the certainty of that contained in the Holy Scriptures, by the plain and most obvious arguments.

9. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the profession and practice of religion, as taught in the Church of England; those that oppose us, or dissent from us, to convince and reclaim them with a spirit of meekness and gentleness.

10. That those, whose Parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the inhabitants may by turns partake of their ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another, of those places, as the necessities of the people shall require.

That thou mightest answer the words of truth to them that send unto thee. Prov. xxii. 21.

December 5.

These nations are more than I; how can I dispossess them? Deut. vii. 17.

If it is then asked, How is this great work to be set about? It must be acknowledged that the work is difficult, and that we must not look for speedy or surprising successes. No part of the arguments that are convincing in these parts of the world can be offered to infidel and savage nations: who know not what books are, nor what a series of time is: and so cannot be convinced by such arguments, by which the miracles that gave authority to our holy faith, chiefly those of the resurrection and ascension of the Son of God, and the effusion of the Holy Ghost, are proved to be true.

We have indeed other arguments that may make a deep impression on them, especially if they see that the persons who propose these to them seem to believe them themselves. We may, in imitation of the first Apologists for Christianity, show them how preferable our religion is to theirs: how much juster our apprehensions of God are, and how pure and simple our worship is: what our hopes and fears are in relation to another state: what the purity of our religion is, in that inward holiness that is formed in our minds, and that spreads itself through all our thoughts and designs, as well as through all our words and actions: and what wonderful effects it must have on mankind where it is received, mutual confidence and love rendering all men happy in one another.—(Bishop Burnet, Sermon before S.P.G.)

Having your conversation honest among the Gentiles.
1 Pet. ii. 12.

December 6.

John bare witness unto the truth. St. John v. 33.

When John the Baptist came down among the cities of men, as the great preacher of repentance, and found himself surrounded with multitudes of all kinds, given up to sins and vices, of which he knew nothing, we might have expected that he would have said something of the desert and his own more excellent mode of life ; that he would have called upon all men to retire from so wicked a world and to live, like himself, quite disengaged from all temporal things. But the holy Baptist's teaching was far different from this ; he was as gentle and considerate as others, as he was severe and unsparing to himself : they confessed their sins unto him, and he entered into all their temptations ; and instead of requiring of them great and difficult things, he told them to avoid their besetting sins and temptations, and so amend their lives ; that first leaving off to do evil, they might learn to do well ; and then, no doubt, he hoped that they would be led on by the Spirit of God to higher and better things.—(Plain Sermons.)

A wise preacher should be so far from disturbing either the peace of private consciences, or the public quiet, by condemning necessary occupations, that he ought carefully to promote both, by resting satisfied with removing all irregularities and acts of injustice connected with them.—(Quesnel.)

That ye study to be quiet, and to do your own business.
1 Thess. iv. 11.

December 7.

A workman that needeth not to be ashamed. 2 Tim.
ii. 15.

It is readily granted that mere intellect can never by itself fit a man to become a missionary ; but on the other hand, none will be so hardy as to deny that intellectual power and superiority must be of the greatest service to him when he is one. The truth of this remark may be illustrated by an example. It is important to the Missionary that he be able thoroughly to master the system of philosophy and religion, which he hopes by his labours to displace. Now he must do this for two reasons. First, that he may take advantage of the truth which is probably latent there,—all error being to a great extent the distortion of truth,—and so gain a common standing ground, from which he is able both to make an assault, and to conciliate prejudice, his opponents being pleased to find a judicious sympathy, where they looked only for undiscerning opposition. Secondly, that he may not appear to be ignorant and absurd, by recommending his hearers to abandon a religion, whose claims he has himself never thoroughly considered ; and by exhorting them to reject doctrines which perhaps he does not fully comprehend. Upon these grounds we assert the need of intellectual training, and of raising if possible the standard of missionary requirement.—(Rev. W. B. Hopkins.)

Instructed unto the kingdom of heaven. St. Matt.
xiii. 52.

December 8.

Declaring the testimony of God. 1 Cor. ii. 1.

To preach the pure and undefiled word of God, drawn from the fountain-head, and unmixed with glosses and traditions of men, must be the earnest endeavour of our lives, and the subject of our most frequent prayers. To set before the eyes of our people, the Saviour of mankind in all the varied acts of His ministry; to refer all our hopes of pardon to His death, and all our hopes of heaven to His resurrection; all the efficacy of our prayers to His intercession; all our comfort in sorrow, our strength under temptation, and our truth in doctrine, to the gift of His Holy Spirit; this will be the tone of Christian preaching which will touch the hearts of our hearers, and thereby correct their lives. No reasoned morality, or human philosophy, can avail without this; nor even with it, unless they bow the knee before the One Name which is above every name, and consent to be the handmaids, and not the rivals of the Gospel.

To teach children, or those who are still babes in Christ, the teacher must become a child again; he must feed his hearers with the sincere milk of the Word, by which he grew himself when he was of a like stature with them in his growth of grace. He must unite the qualities of wisdom and simplicity with which our Lord, in the first act of His public ministry, astonished the doctors at Jerusalem.—(Bishop Selwyn.)

Yourselves, brethren, know our entrance in unto you, that . . . we were gentle among you, even as a nurse cherisheth her children. 1 Thess. ii. 1. 7.

December 9.

Follow charity. 2 Tim. ii. 22.

Of controversy in general I would say, that it is the bane of the Gospel among a heathen people. When we preach to them of one God, of perfect truth and wisdom ; and one Mediator between God and man ; and one Spirit pervading all things, and sanctifying all the people of God ; they can understand far more easily the mysterious doctrine of the Trinity, how all the works and Persons of that heavenly Being agree in one ; than how that being can be the one, only, true God, and yet His doctrine and His worship not be one also. I can never forget the pointed illustration of the old chief of Taupo, when I asked him why he still refused to believe. "Shew me the way," said he. "I have come to the cross road. Three ways branch out before me. Each teacher says his way is the best. I am sitting down and doubting which guide I shall follow."

The simple course seems to be to teach truth, rather by what it is, than by what it is not. Let us give our converts the true standard, and they will apply it themselves to the discovery and contradiction of error. Above all, let us teach them the right use of the Holy Scriptures, by prayer, by class-reading, by catechizing, by comparison of parallel passages, by analysis of doctrines, by careful definition of words, and every method by which they may be able to refute error, and give a reason for the faith that is in them.—(Bishop Selwyn.)

Add thou not unto His words. Prov. xxx. 6.

December 10.

Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. Col. iv. 17.

Preach to your flocks affectionately, so that they may feel, that they live in your hearts, and that you long for their souls. Preach to them fully the whole counsel of God ; dwell not on favourite and isolated texts ; but keep to the proportions and analogy of faith, as it stands before you in the volume of Scripture. On this ground adopt often expository preaching, passing through books and larger portions of the Word ; thereby you will relieve your own consciences, and best consult the everlasting welfare of your people. They have to learn God's Word ; let them have more than detached texts explained to them. Be diligent students, that you may be faithful preachers. Deal also in explanation of the services of the Church, for then, they will not only love what they hear from the pulpit, but they will love and reverence those prayers, in which they first commence with God and His Word, before they listen to the words of man. And what you preach, live ; be a pattern and example to the flock ; lead them in their journey heavenward, and then, when the Great Shepherd, who is at once their Shepherd and ours, shall appear, you shall receive a crown of glory that fadeth not away.—
(Bishop Anderson.)

Study to shew thyself approved unto God. 2 Tim. ii. 15.

December 11.

It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. Acts xv. 28.

Even if we felt any doubts among ourselves; we should all agree in concealing them from our native converts; for it is our duty to teach them the clearest doctrines of the Gospel, to explain to them all things really necessary to salvation, and to withhold every thing which could encourage a false pride of human reason; or distract their sinful minds with the subtleties of theological discussion. It may be well to bear this caution in mind, because it is a common failing of human nature to attach an undue importance to a present question, however small it may be in comparison with the interest of the world at large, and of eternity. A mind thus prejudiced begins to teach at the point where its teaching ought more naturally to end: some deep and mysterious question relating to a sacrament is raised before the minds of men, who have not yet known or felt the efficacy of a Saviour's blood, or the sanctifying influence of the Spirit.—(Bishop Selwyn.)

Let us recommend to our missionaries to dwell on such truths as are simple and essential; that they carefully avoid positions which remain doubtful even among real Christians; and that while others only amuse or distract the flock, they should labour to *feed* it. "Those doctrines are best and wholesomest which flow from a gentle crush of the Scripture; and are not wrung into controversies and common-place."—(Rev. R. Cecil.)

Charging them before the Lord that they strive not about words to no profit. 2 Tim. ii. 14.

December 12.

Ye have need of patience. Heb. x. 36.

High thoughts, at first, and visions high
Are ours, of easy victory.
The word we bear seems so divine,
So framed for Adam's guilty line,
That none, unto ourselves we say,
Of all his sinning, suffering race,
Will hear that word so full of grace,
And coldly turn away.

But soon a sadder mood comes round :
High hopes have fallen to the ground,
And the ambassadors of peace
Go weeping that men will not cease
To strive with Heav'n—they weep and mourn
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.

Oh ! let us not such thoughts allow—
The heat, the dust upon our brow,
Signs of the contest, we may wear,
Yet thus we shall appear *more* fair
To our Almighty Maker's eye,
Than if, in fear to lose the bloom
Or ruffle the soul's lightest plume,
We from the strife should fly.

(Rev. R. C. Trench.)

In due season we shall reap, if we faint not. Gal.
vi. 9.

December 13.

HON. EAST INDIA COMPANY INCORPORATED; 1600.

Her merchandise and her hire shall be holiness to the Lord. Is. xxiii. 18.

O England whom the Truth has freed,
Send forth the Truth with grateful speed ;
Lock not the Faith within Thy shore,
A miser of Thy heavenly store.

Grac'd with a Mission high and great,
This Commerce haste to consecrate ;
The Faith is thine, and thine the sea ;
For Faith what broader path could be ?

O where is Faith ? hath she no fleet
To bear her heavenly treasures sweet ?
Here, England, must they lie at home,
Like refuse left by them that roam ?

The Red Cross on thy streamers flying,
Dear emblem of the Saviour dying,
Should mark thy fleets as Christ's indeed,
Blest with the noblest freight—thy Creed.

Give alms, give prayers, give holy men,
Thy greatness will be hallow'd then ;
Meek Bishops, saintly Pastors send,
That earth's great Merchant be its Friend.

(Tracts for Christian Seasons.)

Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God. Is. lx. 9.

December 14.

The kingdom of heaven is like unto treasure hid in a field. St. Matt. xiii. 44.

Who is there that sees such and so great advantages, and excellence of all virtues in the work of gaining souls, but would rightly esteem it to be the treasure hid in the field, of which the Gospel tells? For a most real Gospel treasure is an ardent love towards others, containing great riches, and large store of good, heaped up and accumulated. And if they, who engage in commerce, in order to get rich, traversing wide seas and various regions of the world, amongst men of an unknown language, with great labour, and yet exposed to many losses, crave after their beloved wealth for a long time, with persevering eagerness, and much contention, although oftentimes a shipwreck will befall them, in one hour losing the scrapings, perhaps, of many years: why should we grow slack, who seek a heavenly treasure hid in the field of souls, and dig into the mines of souls, in which are collected not chrysolites, not pearls, but gems of much rare value, the use of which is not on earth alone, but principally in heaven? A hidden treasure, indeed, it is, for few know it, and it is permitted to but few. And where is it hidden? In the field truly: in that, I mean, remote from the delights and advantages of this world, from ambition, from secular business: in the field, which is wont to be *tilled, ploughed, and sown* with much labour.—(Thomas a Jesu.)

For joy thereof (a man) goeth and selleth all that he hath, and buyeth that field. St. Matt. xiii. 44.

December 15.

**FOUNDATION-STONE LAID OF BISHOP'S MISSION COLLEGE,
CALCUTTA, 1820.**

*Lord, thou wilt ordain peace for us : for Thou also
hast wrought all our works in us. Is. xxvi. 12.*

O Lord ! look down and hear !

Not unto man,

Nor to a fleshly arm,

Nor to the crafts of a vain wisdom's charm,

But to Thy Spirit do we trust our plan :

O Lord, be near.

Lord ! at whose voice do cease

Envies and strife—

Lo ! as we kneel in love,

With brothers' hearts knit to Thy throne above,

And brothers' thoughts owning Thy life our life,

Grant us Thy peace.

Lord ! we are sinful men,

Yet leave us not.

Far is the night-watch spent,

And toil-worn on the shore, bow'd o'er her rent

And tangled nets, Thy Church doth weep her lot ;

Leave us not, then.

Spare us for Thy dear Son ;

Spare us, good Lord !

And when our gold we lay

Before Thee, cast us not ourselves away,

But listen still in love to Thine own word—

Thy will be done ! (Verses for 1851.)

The Lord thy God accept thee. 2 Sam. xxiv. 23.

December 16.

I know thy works, and thy labour, and thy patience.
Rev. ii. 2.

| | |
|--|------------------|
| Go labour on ! spend and be spent,— | 2 Cor. xii. 15. |
| Thy joy to do thy Father's will ; | Ps. xl. 8. |
| It is the way the Master went, | Acts x. 38. |
| Should not the servant tread it still ? | John xii. 26. |
| Go labour on ! 'tis not for nought ; | 1 Cor. xv. 58. |
| All earthly loss is heavenly gain ! | Luke xviii. 29. |
| Men heed thee not, men praise thee not ; | 1 John iii. 13. |
| The Master praises ! what are men ? | 1 Cor. iv. 3. |
| Go labour on ! enough, enough, | Matt. x. 32. |
| If Jesus praise thee, if He deign | 1 Cor. iv. 5. |
| To notice ev'n thy willing mind, | 2 Cor. viii. 12. |
| No toil for Him shall be in vain. | Matt. x. 42. |
| Go labour on ! thy hands are weak, | Job iv. 3. |
| Thy knees are faint, thy soul cast down : | Is. xxxv. 4. |
| Yet falter not,—the prize is near, | Gal. vi. 9. |
| The throne, the kingdom, and the crown ! | Rev. iii. 21. |
| See thousands dying at your side, | Ps. xlix. 10. |
| Your brethren, kindred, friends at home ; | Rom. xi. 14. |
| See millions perishing afar, | Prov. xxix. 18. |
| Haste, brethren, to the rescue come ! | Jude 23. |
| Toil on, toil on ; thou soon shalt find | Heb. x. 37. |
| For labour rest, for exile home ; | Rev. xiv. 13. |
| Soon shalt thou hear the Bridegroom's voice, | Matt. xxv. 6. |
| The midnight peal, " Behold I come." | Rev. xxii. 12. |
| <i>Your labour is not in vain in the Lord.</i> | 1 Cor. xv. 58. |

December 17.

STURM, MISSIONARY TO HESSE AND THURINGIA, 744.

*Thy life will I give unto thee for a prey in all places
whither thou goest. Jer. xlv. 5.*

Sturm was of a noble Bavarian family, and early given up by his parents to Boniface to be educated. After having assisted Boniface, during three years, in the office of a preacher, the idea seized him of founding a convent in one of those enormous wildernesses which then covered Germany, and which were only to be reclaimed by the civilizing influence of Christianity. Boniface gave him two travelling companions, and when he had prayed for them, and given them his blessing, he said: Go into the beech forest—God can prepare His servants a place in the desert. Two days they journeyed through the wilderness, and on the third day they came to a place, which seemed to them calculated for building. After calling on Christ to give His blessing, that this place might become a dwelling for them, they erected little huts roofed with bark, and abode there for a time.

This site, however, did not meet with the approval of Boniface, as being too much exposed to the ravages of the barbarous Saxons. Sturm, therefore, setting out alone, sought some spot lying deeper in the wood; and there he founded the Abbey of Fulda, in which the most eminent doctors of the German Church were afterwards trained.—(Neander.)

*The Lord will go before you; and the God of Israel
will be your rereward. Is. lii. 12,*

December 18.

WINNEBALD, M. FROM ENGLAND TO GERMANY, 760.

He that watereth shall be watered also himself.
Prov. xi. 25.

Besides the dignity and renown which pertain to Missionary work, it brings with it several real advantages of a high order. The first of which is, the especial care of God's providence, which watches over those who labour for the propagation of the faith. Being destitute of human succour, they become the particular objects of Divine protection, in the fulfilment of all the promises of Ps. xci. and other such Scriptures.

A second benefit is, the singular care which God takes of the souls of those who labour for the love of Him, by increasing their graces, and making them superior to the power of temptation.

Further ; the very exercise of higher graces in this vocation strengthens holy habits by the frequency of the occasions which present themselves ; and thus Missionaries become the highest saints.

A more abundant weight of glory, also, awaits those who devote their whole lives to the pursuit of this heavenly calling : for they are on God's business, not their own. And the unusual difficulty of it, which is inherent, results hereafter in a richer and sweeter reward. For so is the order of God, to join indissolubly together what is most trying and arduous with the sweetest and pleasantest. And He has made the reward more prominent than the labour.—(Thomas a Jesu.)

To him that soweth righteousness shall be a sure reward. Prov. xi. 18.

December 19.

ROBERT HUNT, APOSTLE OF VIRGINIA, SAILED, 1606.

A faithful ambassador is health. Prov. xiii. 17.

Robert Hunt seems to have joined the expedition to Virginia with the single purpose of devoting himself to its religious interests ; and, having put his hand to the plough, no difficulties or discouragements could tempt him to look back. "Six weekes were wee kept," writes one of his companions, "within sight of England ; all which time Mr. Hunt, our Preacher, was so weake and sicke that few expected his recoverie ; yet, although hee were but ten or twelve miles from his habitation, and notwithstanding the stormy weather, nor the scandalous imputation of some few little better than atheists suggested against him, all this could neuer force from him so much as a seeming desire to leaue the businesse, but preferred the seruice of God, in so good a voyage, before any affection ; to contest with his godlesse foes."

His first object was the erection of a church ; which was no sooner built, than, together with the town, it was destroyed by an accidental fire. The worthy pastor, however, whose own library had perished in the flames, never lost heart, but at once zealously set about the work of restoration, and ere long had the happiness of seeing the church restored.—(Hawkins' Historical Notices.)

Why should the work cease, whilst I leave it ? Neh. vi. 3.

December 20.

Thou hast put mine . . . acquaintance into darkness. Ps. lxxxviii. 18.

Darkling methinks the path of life is grown,
And solitude and sorrow close around ;
My fellow-travellers one by one are gone,
Their home is reach'd, but mine must still be found.

The sun that set as the last bow'd his head,
To cross the threshold of his resting place,
Has left the world devoid of all that made
Its business, pleasure, happiness, and grace.

But I have still the desert path to trace ;
Nor with the day has my day's work an end ;
And winds and shadows thro' the cold air chase,
And earth looks dark where walk'd we friend with friend.

And yet thus wilder'd, not without a guide,
I wander on amid the shades of night ;
My home-fires gleam, methinks, and round them glide
My friends at peace, far off, but still in sight ;

For through the closing gloom, mine eyesight goes
Further in heaven than when the day was bright ;
And there, as earth still dark and darker grows,
Shines out for every shade a world of light.

V.

The eyes of the blind shall see out of obscurity, and out of darkness. Is. xxix. 18.

December 21.

ST. THOMAS, APOSTLE OF INDIA AND PARTHIA, MARTYR.

—BP. COLERIDGE, FIRST WARDEN OF ST AUGUSTINE'S
COLLEGE, DIED, 1849.

Cast thy bread upon the waters. Ecc. xi. 1.

Not only the Medes and Persians, but the warlike Parthians and the rude Bactrians, heard the Gospel from St. Thomas ; and so he wandered on, until he came to "India's coral strand"—those shores too distant even to have seen the eagles of Imperial Rome. An early writer tells us, that at first he shrunk from those lands on account of the rudeness of their people, till a vision bade him go on, for it was his Lord's work. And success crowned his efforts. Many hearts bowed before the Cross, and soon there arose "hymns to Christ as God,"

"From many an ancient river,
And many a palmy plain."

Thus he planted the faith, leaving the lasting tokens of his labours to preserve entwined through coming ages his Master's Name and his own. And the latter history of the Church he founded comes to us like a voice from the Apostolic days. For ages they lived on, cut off from the rest of the Christian world, and utterly unknown. At length, in the sixteenth century, the Portuguese visited the coast of Malabar, and found, to their surprise, a Christian nation. Two centuries more passed by without any further tidings of them, and, in 1806, they were again discovered by Dr. Buchanan, in his missionary travels.—(Rev. W. I. Kip.)

For thou shalt find it after many days. Ecc. xi. 1.

December 22.

See Acts xxvi. 16-18.

Called and chosen of the LORD,
Heralds of the living WORD,
Ye have learned through years severe
Humbleness, and loving fear,
And the wisdom to dispense
Words of heaven's own eloquence :—
Now your Master's hour is come,
Hark ! He summons you from home.

Go ! for He will go before :
Gaze not on the far off shore :
Seems it sad—the exile's lot ?
God shall see you—fear it not ;
Angels watch with noiseless tread
By your lonely board and bed,
Morn and eve the brethren's prayer
Rise in fragrance round you there.

Long they've waited—souls of men—
Crying “ Help us ; brother,—when ? ”
Go, and in our Master's might
Burst their bonds, make darkness bright ;
Teach them now salvation's way ;
Ye shall find on that great day
(Crown of joy !) a glorious throng—
Be pure, be patient, and be strong.

(I. H. U.)

*I will not leave thee, until I have done that which I
have spoken to thee of. Gen. xxviii. 15.*

December 23.

In Christ Jesus I have begotten you through the gospel.
1 Cor. iv. 15.

Those who devote themselves to the work of winning souls, reap not only useful fruit and dignity from their labour, but no little pleasure and delight. For though their office at first sight is rough and repulsive, yet there are consolations and joys found in it to such an extent, that no kind or degree of good thing is wanting. "There is joy in heaven," says our blessed Saviour, "over one sinner that repenteth." Shall there not be joy on earth also on the same occasion? And that, because of the honour of God; the salvation of another, whom we are taught to love as ourselves; the proof given of the clemency of God, of which we are the spectators.

Nay further; we are ourselves in some measure partakers in the gift bestowed; and we may say with St. Paul, "I have planted." It is natural to rejoice in and love that on which we have bestowed labour; and all the more, as the object is more excellent. And what is more excellent, than to make others Christians, and happy; which is indeed the very highest work of God Himself? So St. Paul; "Ye are our glory and joy."

Even the labour and anxiety which accompany the work yield an occasion of joy. The comparison of St. Paul (Gal. iv. 19) holds good throughout, for he remembereth no more the anguish, for joy that a man is born, not into the world, but into heaven.—(Thomas a Jesu.)

Ye shall be sorrowful, but your sorrow shall be turned into joy. St. John xvi. 20.

December 24.

SAMUEL MARSDEN LANDED IN NEW ZEALAND, 1814.

He did put his life in his hand. 1 Sam. xix. 5.

At length the Missionaries paid a short visit to the shores of New Zealand, and shortly afterward they determined to form a Settlement, and to hazard their lives for the Gospel's sake in New Zealand. They were now three in number. The first night Mr. Marsden and one companion remained on the shore, sleeping on the bare ground, surrounded by a vast multitude of the savage warriors, whose very names were enough to fill with terror the mind of the hardiest sailor navigating those seas. Their visit to this part of the Island had the double object of conciliating the friendship of the inhabitants, and of prevailing with them to make peace with the Chief of that district on which the Settlement was designed to be established. Their hopes, in one respect, were fulfilled; and the Missionary party then proceeded to the Bay of Islands, the territory over which the influence of Duaterra, a friendly Chief, extended. Here they landed on Dec. 24, 1814, and on the following day, being both Christmas Day and Sunday, the Mission was opened by Divine Service amidst the assembled and wondering Natives, in a rude enclosure, at which Mr. Marsden proclaimed the first sound of the Gospel—"Behold, I bring you good tidings of great joy." Duaterra interpreted to his countrymen.—(M. S. Jubilee Volume.)

Let them give glory unto the Lord, and declare His praise in the islands. Is. xlii. 12.

December 25.

CHRISTMAS DAY.

See St. Luke ii. 10-15.

Sweetest music from the skies
Fill'd the Shepherds with surprize,
As their nightly watch it brake,—
And in heavenly accents spake.

“News of a Redeemer's birth,
To the nations of the earth—
Free salvation I proclaim
Through the Babe of Bethlehem.”

Then the chorus fill'd the sky,
“Glory be to God on high :”—
“Peace on earth, good will to men ”
Swell'd the loud seraphic strain.

Mortals ! catch the joyful sound ;
Waft it to the world around ;
’Twas for all the Saviour came,
All His saving love may claim.

And, ye messengers of grace,
Bear these tidings to each race,
Like the Shepherds haste and go,—
Praise, like them, the Saviour too.

Jesus is your Life and Stay,
He will keep you on your way ;
Cease not to proclaim His love,
Till you see His face above.

(S. Y.)

Let us now go even unto Bethlehem. St. Luke ii. 15.

December 26.

ST. STEPHEN, THE FIRST MARTYR.

*These are They which follow the Lamb whithersoever
He goeth. Rev. xiv. 4.*

The Son of God goes forth to war,

A kingly crown to gain :

His blood-red banner streams afar !

Who follows in His train ?

Who best can drink his cup of woe

Triumphant over pain,

Who patient bears his cross below,

He follows in His train !

The martyr first, whose eagle eye

Could pierce beyond the grave ;

Who saw his Master in the sky,

And called on Him to save.

A glorious band, the chosen few

On whom the Spirit came,

Twelve valiant saints, their hope they knew,

And mock'd the cross and flame.

A noble army—men and boys,

The matron and the maid,

Around the Saviour's throne rejoice,

In robes of light array'd.

They climb'd the steep ascent of Heaven,

Through peril, toil and pain !

Oh God ! to us may grace be given

To follow in their train ! (Bishop Heber.)

*They that are with Him are called, and chosen, and
faithful. Rev. xvii. 14.*

December 27.

ST. JOHN, APOSTLE AND EVANGELIST. ASIA MINOR.

Amen. Even so, come, Lord Jesus. Rev. xxii. 20.

“Amien. E'en so, Lord Jesus, come.” O why
Tarry so long Thy chariot wheels, while I,
I only yet remain, and, one by one,
The tried companions of Thy love are gone ;
And I, all dearest treasures gone before,
Am left upon the solitary shore ?

So better may I learn, “Thy will be done ;”
For whom have I heaven, but Thee alone ?
And whom have I on earth, but only Thee ?
Therefore, with one foot on the stormy sea,
And one foot fix'd on the eternal strand,
Thou hold'st me by Thy never-failing hand.
Before Thy face, that bringeth in the day,
The mountains and the hills shall flee away,
The sun and stars in darkness make their bed,
And forth the bridal city shall be led ;
For Thy blest city needs not sun or moon,
But in Thy face hath its unwaning noon.
Therefore alone in Thy eternal love
I seek for refuge ; Thee in Heaven above,
And Thee below ! Blest they who, day and night
Serve Thee, and have their dwelling in Thy sight !

(Cathedral.)

*Thou, O Lord God, art the thing that I long for. Ps.
xxi. 4. (Prayer-Book Version.)*

December 28.

HOLY INNOCENTS' DAY.

*Reckon ye yourselves to be dead indeed unto sin, but
alive unto God through Jesus Christ our Lord. Rom. vi. 11.*

That rage whereof the Psalmes doth say,
Why are the Gentiles growne so mad ?
Appear'd in part upon that day,
When Herod slaine the Infants had ;
Yet (as it saith) they storm'd in vaine ;
(Though many Innocents they ~~slew~~)
For, Christ they purpos'd to have slaine,
Who all their Counsels overthrew.

Thus still vouchsafe Thou to restraints
All Tyrants, Lord, pursuing Thee ;
Thus let our vast desires be slaine,
That Thou maist living in us be :
So whilst we shall enjoy our breath,
We of Thy love our Songs will frame ;
And with those Innocents, our death
Shall glorifie Thy Name.

In Type those Many di'de for One ;
That One for many mor was slaine ;
And what they felt in Act alone,
He did in Will and Act sustaine.
Lord grant, that what Thou hast decreed
In Will and Act we may fulfil ;
And though we reach not to the deede,
From us, Oh God, accept the Will. (G. Withers.)

*Christ shall be magnified in my body, whether it be by
life, or by death. Phil. i. 20.*

December 29.

If ye know these things, happy are ye if ye do them.
St. John xiii. 17.

You have heard, Brethren, in the holy lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called : that is to say, to be Messengers, Watchmen, and Stewards of the Lord ; to teach, and to premonish, to feed and provide for the Lord's family : to seek for Christ's sheep that are dispersed abroad, and for His children, who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge.

Almighty God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same ; that, He accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day ; through Jesus Christ our Lord. Amen.

It is God Which worketh in you both to will and to do of His good pleasure. Phil. ii. 13.

December 30.

HON. ROBERT BOYLE DIED, 1691.

And this I do for the Gospel's sake, that I might be partaker thereof with you. 1 Cor. ix. 23.

Some think, it is a mercenary and unfilial affection to hope for heaven. Indeed to expect it as wages, or by way of merit, would be presumption; but to number God's blessings amongst the motives of loving God, is but to imitate holy David, who says, "I love the Lord, because He hath heard my voice and my supplication." And to comfort ourselves with the joys of heaven in the way to it, is to imitate Moses, of whom it is said, "He esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." It is indeed a happiness, to love God without the consideration of future advantage, yet it is not required as a duty. Indeed were the rewards to be expected in this life, the expectation might be looked upon as mercenary, but to forego the pleasures of this world, and to undergo hardships and dangers to attain the joys of heaven, is a kind of mercenariness, that none but a pious person will be guilty of. It was said of Christ, Whose love no doubt was filial, that "for the joy that was set before Him, he endured the cross." Nor does it appear unfilial for a child of God to raise those passions, which his Father designed to promote in him, upon the same motives God made use of to excite them.—(Boyle's Letter on Seraphic Love.)

We hope for that we see not. Rom. viii. 25.

December 31.

What shall we have therefore? St. Matt. xix. 27.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

"He that overcometh shall not be hurt of the second death.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of My Father. And I will give him the morning star.

"He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out : and I will write upon him the Name of My God, and the Name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God : and I will write upon him My new Name.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father.—(Rev. ii. iii.)

